

THE ECLECTIC REVIEW,

FOR NOVEMBER, 1816.

Art. I. *Sermons preached before the University of Oxford, at St. Mary's, principally in the Years 1814, 1815, and 1816.* To which is added, the Second Edition of a Sermon preached for the Benefit of the Colchester National Schools, in the Year 1813. By Richard Mant, D.D. Rector of St. Botolph's, Bishopsgate; and Domestic Chaplain to his Grace the Archbishop of Canterbury, Svo. pp. xxxiv. 277. Price 7s. 6d. Rivingtons. 1816.

IT has lately become the practice of the Episcopal superiors of the Established Church, to enjoin the clergy to beware of the two opposite errors of Calvinism and Socinianism. Dr. Gloucester Ridley's Sermon on the Divinity and Operations of the Holy Ghost, is expressly recommended by Dr. Mant, as 'a valuable antidote both to the Socinian heresy, and to the errors of Calvinism and Enthusiasm.' These academical Sermons, in like manner, have for their two-fold object, the 'defence of the Liturgy of the Church of England against the innovations of modern Socinians,' and the refutation of the Calvinistic notions respecting the nature of the ministerial office.

We cannot suppose that Dr. Mant, or that any of his 'spiritual rulers,' in representing Socinianism and Calvinism as opposite errors, would wish to be understood as if they considered them as errors of equal magnitude and danger; but as Socinianism has been aptly termed the frigid zone of Christianity, so, we imagine, they look upon Enthusiasm as constituting the torrid regions of Religion, into which it were almost as unsafe to venture. The one is, at least, the *Terra del Fuego* of the moral world, in which he that rests will sleep, and he that sleeps will die: the other is the parched and trackless desert, whence issue ravening beasts that devour the flock. Such appears to be, according to the ecclesiastical geography of Oxford, the division of the Christian world; and the Episcopal Protestantism of the Church of England, is the *Campania Felice*, where the temperature is always mild, and every day is sunshine.

But metaphorical analogies are dangerous: there is no torrid extreme in religion. With regard to the state of the feelings, to be neither hot nor cold is that Laodicean indifference which Christ abhors, and with regard to truth itself it does not lie in an ideal equi-distance from opposite errors, but in a close and faithful adherence to a definite standard.

By what legitimate association of ideas, then, are Calvinists and Socinians classed together by the high-church clergy, as abettors of heresy and error? The Church of England professes her belief 'in the Holy Catholic Church,' by which we understand the essential unity of all true believers, as constituting the undivided 'body of Christ.' To that Church Socinians cannot be considered as belonging, for they stumble at the "Corner stone" of the sacred edifice, on which the coherence and security of the whole depend. Upon their system, what the Church of England deems the 'communion of saints,' is an idolatrous communion, and the worshippers of the Lamb in the heavenly world must be considered as polytheists. To speak of them therefore as Christians, is assuredly to deprive the term of that meaning which constituted at once its opprobrium and its glory in Apostolic times. But are Calvinists Christians? Are *they* part of the Holy Catholic Church? We cannot answer for Dr. Mant, but we presume that even he would allow that Calvinism does not in all cases exclude from the communion of the Catholic Church. An Episcopal Calvinist, inasmuch as he may be a good Church of England man, may be, we suppose, a true member of the Church of Christ. But suppose the case of a Calvinistic *Dissenter*,—is he entitled to the appellation of a fellow Christian? So far as we can gain information on this point from Scripture, we should conclude that faith in Christ, accompanied with the evidences of a holy life, fully entitles an individual to this character. 'But,' Dr. Mant would reply, 'the man is an enthusiast, a 'schismatic.' Be it so: is he a member of the Church of Christ? Does he belong to the Christian fellowship? Or is he in the condition of the Socinian, and, as respects Christian communion, to be shunned like him? Yes: Dr. Mant informs us, that he that receives the ordinances of the Church 'from a self-constituted, or an irregularly constituted minister, 'is left to the gratuitous uncovenanted mercies of the Almighty.' (p. 223.) These are the words of the Domestic Chaplain of the Primate of all England, as they occur in a sermon, delivered before the University of Oxford, in the nineteenth century! This is the assertion of Dr. Mant, the theological champion of the Bartlett's Buildings Society, and the co-editor of the Family Bible issued under its immediate sanction!

Now, of what avail can the preaching or the writings of such a man be, as directed against any class of infidels? A Socinian must laugh to scorn the man that pretends to believe in the doctrines of the Atonement and Justification by faith, or at least that pretends to consider those doctrines as fundamental and necessary truths, and yet virtually declares that a cordial belief in them, unaccompanied with a deference to the dogmas of Episcopacy, leaves the individual in the situation of the heathen, without the pale of the Christian communion, abandoned to the 'uncovenanted mercies of God.' The Socinian *does* laugh such men to scorn; and it cannot be matter of astonishment, that as the effect of such doctrines, Christian belief should come to be considered as a mere professional condition of office, or that Socinianism should thrive and spread within the very Colleges of the Establishment.

In the word of God we find two grand divisions of mankind uniformly recognised, the respective characteristics of which are described with the minutest accuracy, and are represented as being in some measure of a visible nature. To these two classes the Scriptures apply the terms—the Church and the World. The former are designated as believers in Christ, as calling upon the name and trusting in the merits of Christ: the latter are represented as unbelievers—without faith, and without God in the world. But now, the world is otherwise divided; it is the Church and the Nonconformists, the Church and the Calvinists! It is Dr. Marsh and Dr. Mant and Mr. Biddulph,—that is to say, the multiform uniformity of Episcopacy, and '*the Dissenters.*' Be they Socinians, or be they Calvinists, it matters not. Both classes alike refuse Episcopal ordination, disbelieve in Baptismal Regeneration, disregard the *Congé d'elire*, and reject the Liturgy; in what else soever, therefore, they differ, they do not belong to the Church of England as by law established, and they are left, according to Dr. Mant, to the gratuitous uncovenanted mercies of God.

Bigotry, understanding this term in its true acceptation, blind party zeal, is confined to no one religious sect. This baleful weed is indigenous to the human heart, and is eradicated with difficulty from its native soil. There are episcopalian bigots, and there are anti-episcopalian bigots; and sometimes the term is opprobriously bestowed on men of rigid principles but benevolent hearts, who least deserve the appellation. There is a degree of educational bigotry with which, from a consciousness of our own participation in human infirmity, it becomes us to bear, 'forgiving one another.' But there is also a degree of bigotry, of systematic and active bigotry, which, as being subversive of the very constitution of the Christian Church, re-

quires to be withstood with the most resolute firmness. From this species of bigotry, Calvinists and Enthusiasts have not been wholly free; but we are not aware that, how narrow-minded soever their opinions may be, their principles have ever prevented them from recognising, amid all the subordinate diversities of opinion, the essential unity and identity of the Church of Christ. It is true that the Romish Church, and the Church of England, are considered by many Dissenters, as mere political incorporations, not entitled to the appellation of a true church, which implies 'a congregation of faithful men.' But so far as an agreement has been ascertained to exist on essential doctrines, there has never been any difficulty in acknowledging the members of those Churches to be equally entitled to the provisions and promises of the Gospel. Sectarianism may have erred in determining what those doctrines are, the belief of which is essential to the Christian character; but we believe that no sect, except the rankest Antinomians, ever attempted to detach the spiritual privileges of the Christian Church from the character of a true believer, or durst restrict the free promises of God to a form of ecclesiastical polity. That a person 'conscientiously seeking the means of salvation,' and exhibiting the evidences of sincere faith in Christ, should nevertheless be unentitled to the 'promised blessings,' because he does not receive the eucharist from an episcopal minister, and should on this account be left to the *uncovenanted mercies of God*, is a position to which for bigotry and ignorance the annals of the wildest fanaticism afford no parallel. This is the very Antinomianism of Popery.

It is a melancholy reflection, that opinions such as these should in the present day be gaining ground, and receiving countenance from the highest ecclesiastical authorities of the Established Church. The complacency with which these Academical Sermons were received at St. Mary's, the distinctions conferred upon the Orator, and the number of publications in which similar sentiments are boldly maintained by clergymen of the Establishment, shew that the language of Dr. Mant conveys the sentiments of a very large class, we fear the larger class, in the Church of England. As to the Evangelical clergy indeed, were their conduct to be considered as the expositor of their sentiments, it might be supposed that they attach scarcely less importance to communion with the Established Church, and have views not more enlarged respecting the unity of the Church of Christ. That all men should become Christians, appears, as has been well remarked, to be less their object, than that all Christians should become Episcopalian. They are no less earnest than the *Mantean* clergy,

yet with far less consistency than they, in urging the pre-eminent duty of *coming to Church*. Wherefore? Is not the Gospel as faithfully preached, and are not the effects of that preaching as visible, among the orthodox Dissenters, as within the pale of the Establishment? What is there yet lacking, to obtain which the attendants upon a Dissenting ministry are importuned by private solicitations, as well as by public injunctions, to forsake the Meeting-house for the Church? What does all this party zeal on the part of the Evangelical clergy mean? Do *they* believe that the efficacy of the Sacraments is confined to Episcopal administration? Do *they* believe that Legitimacy has the disposal of the free blessings of Divine Mercy, that the patronage of the Church of Christ is vested in the Episcopal bench? If not, why all this ado to uphold the pretensions of their Church, as if religion were identified with worshipping God in the language of her Ritual? Or is their anxiety of a *political* nature? Is it out of devotion to the Civil Government that they wish to draw off the attendants on Conventicle worship? Let them avow it at once, and we will meet them on that ground. But, if this be denied, if their zeal for the Church has really no foundation in political opinion, let them explain the religious grounds on which they wish to convert us to Episcopal uniformity!

What is the spectacle which the struggles of the Church of England to maintain her exclusive claims, present to the Papist on the one hand, and to the Socinian on the other? Those claims are alike at variance with the principles of Protestantism, and with the unity of the Church of Christ. If faith in Christ be not the condition of obtaining the blessings of the Gospel, if these are restricted to certain efficacious sacraments, as dispensed by the clergy of England or of Rome, why separate from that Church, the original trustee of sacramental grace, and the only channel of Ecclesiastical legitimacy? If faith in Christ be not the essential character of those who are interested in the promises of the Gospel, then, the danger of Socinianism consists less in the rejection of Christ than in dissenting from the rites of the Church of England. It is as *Dissenters* they are left to the uncovenanted mercies of God. Surely, nothing could more directly tend to give the character of rationality to their prejudices against the truth, than dogmas like these, coming from men boasting of their orthodoxy, and the undue stress laid by even the most enlightened ministers of the Establishment, on conformity to their ecclesiastical institute.

"Peace," says the great Apostle, "be with all them that love the Lord Jesus Christ in sincerity." "If any man love not the Lord Jesus Christ, let him be anathema maranatha." This is the true uniformity of the Holy Catholic

Church. The impiety and intolerance of man have attempted to substitute other bonds of unity, and to circumscribe by ideal boundaries the community of true believers. Uniformity, in ecclesiastical language, intends, reading the same form of prayer, and submitting to the same form of church government, and the true *unity* of all believers is thus wilfully lost sight of. Uniformity is that great and daring schismatic who has presumed to legislate for Christ, and to denounce as rebels those loyal subjects of his spiritual kingdom, who refuse to render unto Cesar the things which are God's. Uniformity separates that which Christ has not separated, and confounds together what he has placed immeasurably apart. Uniformity is but the lifeless effigy of that living principle of union which, pervading all the intellectual diversities of free agency, reconciles them in the unity of the spirit and in the bond of peace.

We by no means charge it indiscriminately upon the clergy of the Establishment, that they exclude all Dissenters from the Catholic Church. But what is the language of their conduct? Is it not that the Church of England possesses some claims or some privileges peculiar to herself, of which other Churches cannot boast? * What are these claims? Are they of a religious, or of a political nature? If they are of the latter, they can have no relation to the laws of that spiritual kingdom which is not of this world. Our condition and our hopes as Christians, cannot be suspended on a compliance with the arrangements of human wisdom. But are the claims of the Establishment of a religious nature? On what then do they rest? Dr. Mant will reply, 'The Church of England has the Sacraments. And, indeed, upon this hypothesis the whole superstructure of Episcopal claims will be found to rest. It is for want of the Episcopal succession that Calvinists and Socinians are alike excluded from the promises of the Gospel.'

The Papist smiles at this, and felicitates himself that he belongs to that Church which is the undoubted and original proprietor of spiritual gifts. He can with far more certainty than the pious and learned divine quoted by Dr. Mant, glory in being a son of that Church which has the sacraments. 'I would not, for the whole world,' he might exclaim, 'be in doubt whether I have the sacraments, or whether I have them not.' The Church of England has no pretensions

* "The Christian Observer" has long held language on this subject, quite in unison with the assumptions of Dr. Mant. In reviewing "The Remains of H. K. White," they advert to his having at one time contemplated entering upon the Christian ministry among the Dissenters, but, they add, 'his good sense taught him that if God designed him for the ministerial office, he would pave the way for his admission into it, and afford the means of his *legitimately* exercising the pastoral function!!' See *Christian Observer*, March 1808, p. 192.

to them but what she derives from that Apostolic and venerable institution of which I am so happy as to be a member. Protestants complain that we take away from the people half of one of the sacraments. 'They have taken away five sacraments and grace from all seven.*' And their pretensions to dispense the Sacraments, are founded on lawless presumption, and on a doubtful derivation of their Episcopal line from the Church against which they have rebelled.'

On the other hand, the Socinian looks on the conduct of the Church of England with a triumphant sneer. He perceives the utter absurdity of the claims she lays to spiritual domination, and mocks at what he deems her cabalistic rites. He hears her launching Athanasian thunders against all who do not subscribe to every *iota* of her creed,—a creed which at once anathematizes the whole Greek Church, &c. and then pronouncing all who die in her communion, elect, and brethren, whose souls 'it has pleased Almighty God, of his great mercy, to take unto himself.' He hears her inveighing against those ministers of other churches, who preach the very same truths that she holds to be fundamental, as schismatics and enthusiasts, and this merely because they are not paid by the State, and ordained by one of the ecclesiastical lords appointed by the Monarch or the Regent. He hears Dr. Mant consign them to the uncovenanted mercies of God; and he hears Mr. Biddulph invite this same Dr. Mant, notwithstanding their difference of sentiment, to make common cause with him against the Dissenters, on the ground of Episcopacy. What is the conclusion which the Socinian must naturally draw from these facts? that the whole is priestcraft and imposture; that the clergy do not believe in the Bible, which, without the Liturgy, they are for the most part afraid to circulate; that their motives, like those which they ascribe to the separatists, are altogether political; and that if there were no Dissenters, heresy might slumber within the arms of the Church in peace.

We say these are the conclusions which a Socinian is likely to draw from the pretensions of the high-church clergy; and they are conclusions, which, how unjust soever in some respects, actually are drawn. The conduct of the Church towards the orthodox Dissenters, affords a lamentable advantage to the professed Socinians who are honest enough to withdraw from her communion, while those who retain snug possession of her colleges and benefices, acquitting their consciences upon Dr. Paley's principle, by keeping the Articles as a covenant though they reject them as a creed, smile at the bigotry of their orthodox brethren, which they too readily charge upon

* See "The Catholic Scripturist. By Joseph Mumford, Priest of the Society of Jesus."

their religious belief. Thus, in all political incorporations, infidelity and intolerance have ever joined hands, have bowed at the same altars, and laughed together in the same conclave, while pure and undefiled religion has been accused as a subverter of the Church, and as a plotter against the State.

It is remarkable in how mild and courteous a manner our Academical Orator expresses himself with regard to the Socinians; a class of persons whom he justly represents as renouncing alike 'that peculiarity of Christian worship which respects the mode, and that which respects the object, of adoration;' and as standing forth to the world with little to distinguish them from 'a society of mere deists.' He was evidently aware that his audience, though free from the intrusion of sectaries and schismatics, might probably comprise some polite abettors of the heresy he was combating.

'It is distressing,' he remarks, 'to be forced upon the use of language like this with regard to persons who profess themselves to be disciples of Christ. But the true state of the case requires it. For let it be observed, that if it be our duty, as ministers of the Gospel, to "set forth the glory of Almighty God and to set forward the salvation of all men," it must be our duty also, upon *fit occasions*, to counteract designs, which are calculated to obscure the one and to obstruct the other: that if it be incumbent upon us, as we are most solemnly engaged, to "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word;" it must also be incumbent upon us to profit by every seasonable opportunity of bringing such doctrines plainly and without reserve before those whom we are commissioned to admonish: and that if the articles of Christian faith, which it has been my endeavour in this and some former discourses to defend, be really founded in scriptural truth; if we be rightly persuaded, that divine worship is due to the second and third persons in the ever blessed Trinity, that the meritorious sufferings of Christ are the only ground of our acceptance with God, and that the communion of the Holy Ghost is indispensable in order to our sanctification here and to our blessedness hereafter, no scheme of opinions can be framed more prejudicial to God's honour and man's salvation, more abounding in error and false doctrine; and more hostile to the truth, than that which denies these articles; none which militates more against our most momentous duties, and our dearest hopes; none, therefore, which more imperiously requires to be duly exposed, and if duly, then in its proper character, as a dereliction of the gospel of Christ.' p. 128.

Dr. Mant proceeds to apologize further for his introduction of such topics, 'with a view to the fitness and seasonableness of the occasion,' by stating that 'the publication'* which called forth his animadversions, was not 'a private assault,'

* "The Book of Common Prayer reformed according to the Plan of the late Dr. Samuel Clarke," &c. Edited by Mr. Theophilus Lindesay, 1774.

and that the exertions of the Socinians 'are not defensive.' All this is very true: but is it not passing strange that such reasons as these should be assigned for bringing forth without reserve the fundamental doctrines of the New Testament? Was there any necessity for all this laboured explanation, to prove the propriety of exhibiting error in its proper character? Has Dr. Mant shewn any similar delicacy or forbearance in regard to Calvinists and Methodists? It is '*distressing*' to him to speak of Socinians as forfeiting their pretensions to be considered as a Christian congregation; but with regard to all who receive the ordinances of the Church from a self-constituted, or irregularly constituted minister, his language is, 'I conceive myself *warranted in contending*,' that they 'are left to the gratuitous uncovenanted mercies of the Almighty:' notwithstanding, he does not deny that they may find the means of grace effectual to their own salvation.

It would not be worth while to occupy our pages with the exposure of these miserable inconsistencies, for the mere purpose of enabling our readers to take the measure of Dr. Mant's theological attainments; but these Sermons go forth to the world under circumstances which give them the weight of authority. The first four Sermons, which are a defence of the Liturgy against the Socinians, although containing nothing new in the shape of argument, exhibit the scriptural basis on which the adoration of the three Divine Persons in the Godhead rests, and refer the reader to several elaborate works on the subject; on which account they may prove of service to the great majority of the clergy. Our readers are for the most part familiarized with the scriptural evidence of the truths in question, from hearing them descanted on by their ministers in the regular course of their preaching; not as scholastic truths which it was their duty *on fit occasions* to defend, but as the very life and substance of that Gospel which was endeared to their hearts as the power of God unto salvation.

It remains for us briefly to notice the contents of the remaining Sermons.

The fifth and sixth Sermons are entitled, 'The necessity of a guide to the Understanding of Holy Scripture;' and are founded on Acts viii. 29, 31. The Doctor refers to the 'subjects of the sacred volume under the four great divisions of its *historical*, its *prophetical*, its *preceptive*, and its doctrinal contents;' all of which are liable, he contends, to much misapprehension on the part of the ordinary reader, unless some one guide him.

This truism scarcely needed be supported by so long a series of illustrations. Persons of the class he was addressing, are not disposed to undervalue the necessity, so much as to mistake the design and to lose sight of the objects, of the

Christian ministry. Had the Dr. insisted on the duty of all persons, whether in holy orders, or in pretended holy orders, to bestow a diligent attention on the aids afforded by commentators and Biblical critics, for a right understanding of the Scriptures, and had he referred them to the most judicious expositors, whose assistance might qualify them for instructing those of their hearers who have less leisure to pursue such inquiries, his discourse would have been appropriate and valuable: some of his concluding remarks to the Clergy indeed, are sufficiently pertinent.

‘ If, we would teach, we must learn: if we would fill with integrity and effect the honourable office of instructing others in religious truths, we must patiently practise the ordinary methods of procuring instruction for ourselves. We must “ give attendance to “ reading, to exhortation, to doctrine.” ’

It is unnecessary to say that we cordially agree with Dr. Mant as to the advantage of ‘ an intelligent guide’ to the understanding of the Scriptures. To expound the Scriptures is one principal design of the ministerial office; and as Dissenters we have always been accustomed to attach particular value to expository preaching. The various judicious expositors among the Nonconformists, at the head of which stand Henry, Owen, and Doddridge, prove that Dr. Mant’s general position has obtained its deserved degree of attention among the Calvinistic Dissenters. The study of the Hebrew Scriptures especially, was till lately almost exclusively pursued by the Dissenting ministers; and some individuals who were afterwards dignitaries of the Episcopal Church, previous to the institution of the Hebrew Professorship at one of the Universities, availed themselves of their instructions. Dissenters have indeed been accused of laying too great a stress upon preaching, as though they over-valued the aid of human guides to the understanding of the Holy Scriptures; so much so, that Hooker contending against the anti-episcopalians of his day, defended the want of competent preachers in the Church, by urging that reading the word of God was itself a species of preaching. Be this determined between Hooker and Dr. Mant as it may, we can confidently affirm, that Calvinists generally are distinguished by the estimation in which they hold every intelligent guide to the understanding of the Holy Scriptures, and the sale which the works of able expositors, both critical and practical, obtain among them, when compared with other divisions of the Christian world, will sufficiently prove the truth of our assertion.

But the real bearing of Dr. Mant’s remarks is apparent from the succeeding Sermon, which is ‘ On the necessity and nature of a call to the ministry.’ Dr. Mant commences by adverting to the origin of the sect of Methodists in a society established

between seventy and eighty years ago, in the University before which he was then preaching. That the 'primitive founders of the sect intended well,' and that 'some benefits resulted from their zeal,' he is candid enough to confess that it is needless to deny: but among the grievous irregularities into which they were led, he considers 'their assumption of functions to which they were not lawfully intitled,' as not the 'least deserving of censure.' We have pleasure in allowing Dr. Mant the full advantage of the temperate manner in which he proceeds to institute his charges against them.

'It is right that the errors of Methodism should be exposed, in order that they may (if possible) be avoided or corrected, and that the interests of truth may be advanced. But I deprecate every approach towards unreasonable and unchristian invective. By such conduct we may irritate, indeed, but we shall not benefit, either them or ourselves. On the other hand by temperately shewing where, and why, they are censurable, we may with the good blessing of God recall them from their error; or we may prevent others from falling into it: at least while we are exposing *their* faults, we may not bring on ourselves the charge, that we are guilty of others. I have already stated what I conceive to be one error in the practice of the Methodists; namely, their irregular assumption of the ministerial office: and I propose to lay before you on the present occasion certain reasons for this opinion.

'The wild licentiousness of principle, and the consequent licentiousness of practice, which we have of late witnessed and are still daily witnessing, with respect to the ministry of the Gospel; the utter contempt of subordination; the glaring violation of all ecclesiastical rule and order; the erroneous and unscriptural notions, which prevail upon these points; and the extravagant conceits, which the maintainers of such notions entertain and disseminate on other questions, many of which affect several very material doctrines of Christianity; induce me to believe that the intended inquiry will not be unseasonable. With this impression I propose to shew, in the first place, that some appointment is necessary to authorize a man to become a preacher of the Gospel; and then to examine more at length, what that appointment ought to be.' pp. 193, 4.

'That some appointment is necessary to authorize a man to become a preacher of the Gospel,' Dr. Mant pronounces to 'be obvious from the very nature of the office;' but what the real nature of the office is, he abstains from investigating. Instead of this, he proceeds to describe the preacher of the Gospel as a "steward of the mysteries of God," as an "embassador for the Gospel of Christ;" as if the peculiar authority and the extraordinary credentials with which the Apostles were invested, and which gave propriety to these bold metaphors of St. Paul, were actually attached to every individual who undertakes the ministerial office! Nay, Dr. Mant is so far borne away in his zeal to exalt the prerogative of the clergy,

that he adduces, as a parallel, the special mission of the inspired Prophets of the Old Testament; argues that they would not have complained that "no one believed" their "report," had they 'assumed the privilege of proclaiming it without sufficient credentials;' and adds, 'It was when Moses had talked 'with God, that his face, which had beheld the glory, shone 'with the brightness of the Almighty.'

Dr. Mant *cannot* mean to affirm that the faces of the episcopal clergy reflect any peculiar glory from spiritual converse with the Almighty; and yet he is too grave to intend by this extraordinary passage, any covert insinuation against them in the shape of irony. We cannot conjecture what he does mean; but it will be admitted, that as the gifts of prophecy and of working miracles, and immediate inspiration have ceased, holiness of life, that moral glory which results from intimate communion with the Divine presence, forms the best credentials with which a minister can enter on his sacred functions: all other credentials are vain.

'So solemn an office,' says Dr. Mant, "no man" can without overweening arrogance "take unto himself." The humility of Christ, in whom dwelt all the fulness of the Godhead bodily, would not permit him to "glorify himself to be made an High Priest."

Our readers will perceive that this is another instance of that shocking misapplication of Scripture with which these Sermons abound. There is, in the first place, no scriptural ground whatever for the parallel between the Priesthood and the Christian ministry; much less between the office of an ordinary minister, and the awful vicarious character of the Jewish high priest, that most expressive type of the Saviour. The Apostle affirms with truth, that "Christ glorified not himself to be "made an high priest." His character was that of *THE MESSIAH, the Sent*; and *THE CHRIST, the Anointed*. He came into the world in the form of a servant, to fulfil the will of *THE FATHER*, to offer up himself a propitiatory sacrifice; and on the appointment and acceptance of his Heavenly Father, rested the efficacy of his mediatorial engagements. This is what St. Paul evidently intends to illustrate by the analogy of the type; not to prove the humility of Christ. And then, what less than profaneness is chargeable on such an application of a scriptural analogy of the most solemn kind, to the question of modern ordination?—that is, whether a man has a right to preach the Gospel unless the Bishop of Lincoln or Bishop Poynder, or some other Bishop, Romish, Greek, or English, has previously laid hands on him.

But we proceed to what Dr. Mant considers as 'sufficient 'authority to warrant a man in undertaking the sacred office.'

In the first place, he remarks, that the Scriptures represent a call from God as necessary to sanction the undertaking; and this he attempts to prove by again referring to the wholly irrelevant case, the separation of Aaron and his sons, by the fact that the Apostles were originally commissioned 'by the personal designation of the Son of God,' and by the declaration in the text before cited, which he asserts to be 'conveyed in universal terms,'—"This honour no man taketh to himself." But then, fearful lest he should incur the charge of enthusiasm by maintaining the necessity of a Divine call in order to sanction the undertaking of ministerial functions, the Doctor tells us that it is an inward call; that we are not to expect that it will be 'of a very powerful and sensible kind;' and that it is a call 'of the same character with the ordinary operations of the Spirit upon Christians at large.' He justly remarks that we should find it an arduous task to 'define the limits of his agency, and to distinguish between his operations and those of our own mind.'

'Let it suffice,' he adds, 'if we give him the praise of whatever good desires arise within us, however imperceptible may be his influence; and if we believe, that we are certainly moved by his divine power, when our conduct is agreeable to his written word.'

Now, we conceive that if this be all that the Divine call on which the Dr. insists, amounts to, he had much better have preserved a decorous silence on the subject. Enthusiasm—the enthusiasm of 'methodists,' has never led to any delusion of a tendency so dangerous as that which leads persons, on the strength of such interpretations, to express their *trust* that they are 'inwardly moved by the Holy Ghost' to take upon themselves the pastoral office, merely because they have been sent to college for that purpose. Dr. Mant speaks of a pretended violent 'call,' as characterizing the sentiments of 'those who, in a disastrous and melancholy period of our history, planted themselves in the ministerial chair; and were among the most virulent instigators of that rebellion, the spirit of which was evinced by the mock trial and execution of our king, the subversion of our civil constitution, and the temporary annihilation, not only of our religious establishment, but of *all pure religion in the land.*' Could it be safe, even before a University audience, to venture such an assertion as this? Is truth of no consequence or value whatever when a compliment is to be paid to an ecclesiastical establishment? Was, then, *the book of Sports* the evidence of the dependence of *pure religion* on the religious establishment?—Unblushing bigotry, canst thou believe thine own falsehoods?

An inward call, whether sensible, or not, is not however sufficient, according to Dr. Mant, to authorize a man in becoming

a minister of the Gospel, unless 'his appointment from heaven' be ratified by certain authorized delegates upon earth. Every candidate should 'pass through some outward ordeal, in order that having been "proved" and "found blameless," "full of wisdom" and "of honest report," he may then be duly appointed to the office to which he aspires.' These are of course the exact qualifications for the ministry to which a university education is particularly conducive, and upon which 'certain authorized delegates' are accustomed to lay due stress in their cautious examination of those persons who, being inwardly moved by the *Holy Ghost*, present themselves for ordination. Oh, Dr. Mant, Dr. Mant! Will your Church thank you for such facetiousness?

Under this head, we have 'the example of Aaron as a type of the Christian priesthood,' for the third time insisted upon; but what is worse, Dr. Mant actually adduces the following passage from the New Testament, as a proof of the necessity of ordination: "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." This mis-quotation is in the very style of the Popish expositors of Scripture. Who can wonder that Dr. Mant is fearful as to the consequences of freely circulating the Bible without the Liturgy? An illiterate Methodist would in his simplicity have shuddered at such a perversion of Scripture, and have reminded Dr. Mant that our Lord declared, "Verily, verily, I am the door of the sheep: by ME if any man enter in, he shall be saved, and shall go in and out, and find pasture." No, says Dr. Mant, the sheep-fold means the Established Church, and the lord bishop is the door. By this door, into that fold, we have no desire to enter.

But we are anticipating our Author's third position. 'We are next to inquire to whom this outward appointment to the ministry belongs.' Upon this point he introduces the following remark 'of an acute reasoner of the last century,' 'the ingenious and accurate Law.'

"It has been a received doctrine in every age of the Church, that no ordination was valid but that of Bishops: this doctrine has been a constant guard upon the episcopal succession; for seeing it was universally believed that bishops alone could ordain, it was morally impossible that any persons could be received as bishops, who had not been so ordained."

The Doctor sums up a long quotation, by the following conclusion.

'We may reasonably exult in the reflection that we possess this, so necessary a constituent of a legitimate ministry.'

The most curious part, however, of Dr. Mant's statement on this subject, is, that the Church of England has the Apostolic succession, *independent* of the Romish Church, in a straight line, not from St. Peter, the *bishop of Rome*, but from the Apostle Paul. This is admirable. Could it but be proved, what an unanswerable argument would it form against the Papists! How fortunate would it have been for the discoverer of this fact, had he lived in the days of the Defender of the Faith, of pious memory: nothing less than the Primacy would have been an adequate reward for the service this logical weapon would have effected in the royal polemic's theological contests with Rome.

'Founded *probably*,' says Dr. Mant, 'by St. Paul, or by some other Apostle, or by some Apostolic man, our Church was' (*probably*) 'regulated upon the same principle which prevailed in others: the earliest accounts, *which we have received*, of the existence of Christianity in our island, exhibit at the same time a view of an apostolic priesthood: and *that* having once been established, we *believe* it to have continued in unbroken succession, not only because the *hypothesis* cannot be controverted or invalidated by shewing "when, or how, or where, this succession broke or seemed to break, or was likely to break," but because the *fact* is generally supported by positive historical evidence, and because it is *morally impossible* that it should have been otherwise.' p. 217.

Exquisite logician! Has Dr. Mant been taking lessons of Mr. Norris in the science of *demonstration*?

As a subject of antiquarian curiosity, the question whether the Apostle Paul ever visited Britain, is interesting enough, and is worthy of being pursued by those who have inclination and leisure for such researches. Our readers will find an elaborate disquisition on this subject in Vol. II. of the Literary Panorama. (p. 837.) But waiving the discussion of Dr. Mant's *probabilities*, we proceed to make a few brief remarks on that part of his statement which, though it has less novelty, has somewhat more importance.

In the first place, our readers will observe that Dr. Mant makes no reference whatever to any churches but those of modern sectaries, as not holding the necessity of Episcopal ordination. This can scarcely be through ignorance. Towgood remarks, that 'the whole company of illustrious Protestant Churches of Scotland, France, Holland, Switzerland, Germany, Poland, and Hungary, have none but Presbyterian ordination amongst them: for Luther, Calvin, Bucer, Melancthon, Bugenhagius, and all the first reformers and founders of these churches, who ordained ministers among them, were themselves Presbyters, and no other.' 'The first Protestant prelates in the Danish church also were ordained by Bu-

'genhagius, a mere Presbyter.' 'Having themselves, therefore, no other orders than what either Presbyters gave them, or were given them as Presbyters, they can convey no other to those they ordain.' Now, since according to Dr. Mant's position, Episcopal ordination is 'so necessary a constituent of a legitimate ministry,' and since the ordinances received from 'an irregularly constituted minister,' no less than from a 'self-constituted minister,' are invalid, we wish to know what saving clause he has in reserve on behalf of these unhappy foreigners who are without the pale of Diocesan jurisdiction; or whether they also are all 'left to the gratuitous uncovenanted mercies of the Almighty.'

But perhaps Dr. Mant having bethought himself, may reluctantly concede that Presbyterian ordination, though not so legitimate and Apostolic as episcopal ordination, transmitted in one 'unbroken' line of succession from the Apostles, may yet be in certain cases admissible. For on referring to history, he will find that 'Archbishop Bancroft and the rest of the bishops with him, owned the ordination of presbyters to be valid, and therefore refused to re-ordain the Scottish presbyters who were then to be made bishops.*' And we have bishop Burnet's authority for stating that the bishops of Scotland, when episcopacy was settled there, never required the presbyterian ministers to be re-ordained. We say, possibly Dr. Mant may, with such high ecclesiastical sanction for the opinion, admit that Presbyterian ordination possesses a certain degree of validity.

Having previously treated at large of Episcopal succession,† we shall not again go into the subject, a subject beneath the dignity of serious argument; but merely subjoin from Dr. Doddridge's Lectures, the following passage for the amusement of our readers.

'Mr. Jones has undertaken to prove at large that the ordination of our English bishops cannot be traced up to the Church of Rome as its original; that in the year 668, the successors of Austin the monk (who came over A. D. 596) being almost extinct, by far the greatest part of the bishops were of Scottish ordination by Aidan and Finan, who came out of the Culdee monastery of Columbanus, and were no more than presbyters; though when the princes of the northern

* Archbishop Spottswood's History, p. 514, as quoted by Teggood.

† See Eclectic Review, Vol. IV. N.S. ART. *The Claims of the Established Church*; in which, (p. 562) the curious fact, the irregularity of Archbishop Parker's consecration, 'the root of all subsequent episcopacy in England,' is adverted to.

nations were converted by them, they made them bishops (i.e. gave them authority over the clergy) and took other bishops from amongst their converts. So that denying the validity of presbyterian ordination, shakes the foundation of the episcopal church of England.'

Doddridge's Lectures, Vol. II. p. 356.

Legitimacy, after all, in consequence of the alliance between the Church and the State, is a very nice and complicated question. That may be politically valid, which is not ecclesiastically valid; and that may be ecclesiastically valid, which is not politically valid: so that legitimacy may be independent of the Apostolic Succession. If, for instance, John Wesley was actually consecrated (as it is affirmed) by a Greek bishop, he was as truly a bishop, in an ecclesiastical sense, as any of their Right Reverend Lordships: yet, Bishop Tomline, or Bishop Marsh, would not scruple to represent his consecration, in a political view, as null and void. Presbyterian ordination is, in Scotland, legitimate for all political intentions, notwithstanding episcopal succession is there disregarded; and we presume that even in England, the validity of ordination in the sister church would hardly be denied. The present Bishop of Calcutta, according to the Prince Regent's Letters Patent, is, in India, a bishop to all intents and purposes, and he has his regular corps of Archdeacons, &c.—but his Episcopal power is limited by the Patent to his Diocesan jurisdiction. Here a nice point presents itself. Suppose that, on his return to England, he should, at the Cape of Good Hope, for instance, venture to exercise his episcopal functions in the ordination of clergymen; or, on his arrival at the scene of his own consecration, proceed 'to confer the orders of deacon and priest, to confirm those that are baptized and come to years of discretion, and to perform all the other functions peculiar and appropriated to the office of a bishop;' would such ecclesiastical acts be valid? According to the 'due order of the Realm,' they would not; for the Letters Patent confine the bishop, acting beyond all doubt or denial, under the special influence and impulse of the Holy Ghost, 'within the limits of his own See:'—a restriction which reminds us of the couplet affixed to the walls of the Bastille, when Louis XIV. forbade the administration of the Sacrament to the prisoners, without special permission from the Governor.

'De par le Roi, défense à Dieu
Sans permission d'entrer en ce lieu.'

Can the virtue then of the Episcopal succession be limited by Act of Parliament, or Letters Patent? That were to degrade
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the Church of England far below the sister Churches of Greece and Rome. What! should the hands of a Greek bishop convey a sufficient ecclesiastical title to £1000 a year, as in a recent case, and the value of an English mitre depend on the locality of its consecrated wearer? Are the *spiritual* powers of the English bishop liable to be suspended on his leaving his own territory? What then becomes of the indefinite virtue of the Apostolic succession, and the indefeasible character of British Episcopacy?

We leave Dr. Mant to answer these questions. In the meantime we may remind the successors of the Nonconformist Divines, that if they have not Diocesan Episcopacy, they assuredly possess *the Succession*, although transmitted by imposition of the hands of Presbyters only. And they have only to send to the Patriarch of Constantinople, or to some Syrian bishop, and bring him over to this country; his holy hands would soon confer the indelible character of priesthood on 'the three-denomination men;' and were it not for the *ex animo* oath, there would be no ecclesiastical difficulty in the way of their becoming perfectly legitimate.

Dr. Mant has however still to prove that *sacerdotal ordination of any kind* is really necessary to the validity of an Episcopal minister. On this subject we refer him to Bishop Stillingfleet's *Irenicum*, Chap. viii. Cranmer's language is 'There is no more promise of God that grace is given in the committing of the ecclesiastical office, than it is in the committing of the civil office. A bishop may make a priest by the Scriptures, and so may princes and governors also; and that by the authority of God committed to them; and *the people also by their election*. For, as we read that bishops have done it; so Christian emperors and princes have usually have done it; *and the people, before Christ's princes were, commonly did elect their bishops and priests*. In the New Testament, he that is appointed to be a bishop or priest, needeth no consecration, by the Scripture; for election or appointing thereto, is sufficient.*'

Lastly, it remains to determine the very nature and purpose of ordination itself. Dr. Mant represents it as a necessary 'restraint,' in order to preserve the Church from the invasion of heterogeneous errors and fanaticism. He speaks of the body of Christ being 'dismembered and torn into factions, whose number almost baffles calculation, and whose names, and much more their dogmas, would resist any endeavour to count them:' 'a picture,' he says, 'too overcharged with deformity for the pious and sober-minded to contemplate.'

* See the subject pursued in Towgood, Section ix. whence the quotation is taken.

'without indignation, pity, and dismay.' Passing over the ignorance this representation betrays, it is almost incredible that, at a period at which all sorts of contrary opinions are maintained by the ministers of the Establishment, as well as all sorts of characters notoriously filling its benefices, a man should be capable of the folly of asserting that episcopal ordination operates as a restraint of any kind, much less that it secures even the semblance of unity.

It is evident that the Church of England attaches to the rite of ordination a notion far more mysterious and efficacious than is implied in the idea of a salutary 'restraint.' But Dr. Mant has done wisely to keep this in the back-ground. Something, it is supposed, is conveyed by the imposition of Episcopal hands; by which the awful language 'Receive the Holy Ghost,' is, in her estimation, justified.* If this something be merely office, legitimacy, or civil power, it is indeed all the bishop has to bestow; but how offensive in such a reference is the prostitution of our Lord's language! What gift in the least degree analogous to that which the Apostles conferred by the laying on of hands, is in the possession of Christian pastors now? Ordination in the Church of England, is a purely civil transaction: the power exercised and the power conferred, are alike derived from a political source, from regal authority, 'the fountain and spring of all magistracy within this kingdom;' and are regulated by the '*due order of the Realm.*' The advantages resulting from it to the individual, are entirely of a secular nature, and it has no more to do with his moral qualifications for the Christian ministry, than with the power of working miracles, or speaking in foreign tongues. Ordination among the Protestant Dissenters, is a rite of far more moral significance, inasmuch as it constitutes a public solemn ratification of the previous appointment of an individual to the ministerial office, on the ground of a deliberate choice on the part of the church, and his ascertained fitness, in their estimation, to discharge the pastoral functions. As a further illustration of the subject, we cannot do better than transcribe the following passage from the Introductory Discourse delivered at a recent ordination of a young minister in the neighbourhood of the metropolis, and we strongly recommend the perusal of the whole of the service.

'The twenty-third article of the established church, relates to ministring in the congregation; and consists of the following words:—"It is not lawful for any man to take upon him the office of public preaching or ministring the sacraments in

* This is, in fact, the representation of Hooker, who expressly applies the language of the Church to the delegated power to remit sins, supposed to be inseparable from the Episcopal succession.

‘ the congregation, before he be lawfully called and sent to
‘ execute the same. And those we ought to judge lawfully
‘ called and sent, which be called and chosen to this work, by
‘ men who have public authority given unto them in the con-
‘ gregation to call and send ministers into the Lord’s vineyard.”

‘ Now I request this Christian congregation which has already
‘ been shewn to be a true church of Christ, to turn their attention
‘ to my young friend who appears to day in the presence of this
‘ congregation, as its future minister; and I ask you, if he be not
‘ a minister of Christ, where shall we find one? He is “law-
‘ fully called and sent to this work, by men who have authority
‘ to call and send” him, to perform all the offices of a Christian
‘ minister. I ask, if he be not a minister of Christ, where
‘ shall we find one? Shall we go to the apostles and evan-
‘ gelists, to the discerners of spirits of the first age, that they
‘ may furnish us with a genuine minister? They are gone:
‘ their commission is executed, and they have entered upon the
‘ enjoyment of their rest. Shall we go to the successors of the
‘ apostles? Most gladly would we visit them at the extremity
‘ of the earth, did we but know where to find them. Church-
‘ men indeed tell us, that the bishops of the English Church,
‘ are the very men upon whom the mantles of the apostles fell,
‘ and in whom the power of discerning the spirits now dwells.
‘ Roman Catholics assure us that this is a false assumption;
‘ and I own I give them full credit thus far: but they go on to
‘ say, that the bishop of Rome is the only successor of St.
‘ Peter, and that to his hands the keys are committed with indi-
‘ visible authority. For this allegation there is evidently more
‘ substantial ground, than any which Protestant bishops can
‘ assign for their pretensions. They have abandoned, equally
‘ with dissenters, the communion of that Church which has the
‘ strongest claim to an uninterrupted succession of ecclesiastical
‘ power. As much as ourselves, the bishops of the established
‘ Church of England are obnoxious to the charge of heresy
‘ and schism. Must we then go to Rome to find a genuine
‘ minister of the gospel of Christ? Let those go there who
‘ can digest the monstrous enormities of that mother of super-
‘ stition, idolatry, and persecution. Let those go there who
‘ can bow their necks to the most galling yoke, and who with
‘ preposterous humility can debase their understandings, to
‘ receive the dictates of a proud priest, who presumptuously
‘ vaunts himself to be the source of all legitimate authority, the
‘ successor of St Peter, and the vicar of Jesus Christ.

‘ Shall we in searching for a genuine minister of Christ, go
‘ to a modern presbytery? Does the power of calling men and
‘ sending them to preach the word, and to minister the sacra-
‘ ments, reside in such an assembly? Not a vestige of proof

is, in my apprehension, to be found in the sacred oracles, to support the claims which presbyterian ministers urge. Shall a Christian church then call a convocation of ministers of its own denomination, to appoint for it an overseer in the Lord? Have Congregationalists a power vested in them, which we look for in vain, in the presbyterian consistory, on the episcopal bench, and upon the papal throne? I have been an independent minister for several years, but I declare I was never conscious of possessing such a power, and the consciousness of many of my brethren resembles, as I am well assured, my own. Independent ministers are called to preach the word, and to minister the ordinances of the Christian religion, by congregations, such as have been shewn to be true churches of Christ. They look upon themselves, as having power to perform these offices, because they are called to them, "by men that have authority" so to do. These are the members of the churches, who judge themselves to be instructed and edified by the humble exertions of such untitled men. These churches elect for themselves ministers; they set apart a day for public ordination; they invite a number of the neighbouring ministers to assist them by their counsels and their prayers; and God is pleased to smile upon their conduct, by rendering the feeble efforts of such agents, subservient to the love of truth, and the practice of virtue.

You, my Christian brethren, are pursuing the same course. You have an indefeasible right to choose for yourselves a minister; and you have exercised this right: you now bring forth the minister of your choice, and with the assistance of the pastors of neighbouring churches, you appoint my young friend, in the presence of God, to take the spiritual oversight of you: you ordain him to be your pastor, and solemnly declare that you will "obey" him, as one that hath "the rule over you;" that you will "submit yourselves to him," as one "that watches for your souls," and "must give account."

Here then is a church of Christ, and my worthy young friend is a minister of Christ. To what a state should we indeed be reduced, if the power of appointing ministers were vested in any other hands, than those of the members of the church.

The Church of Rome has apostatized: the Church of England imposes terms of communion to which we cannot submit: the Presbytery may become heretical and tyrannical, and abuse the power with which it has been invested: associations of congregational ministers may depart from the truth and simplicity of the gospel. What then is a society of Christians to do? Are they to remain destitute of a pastor, or to make application to sources which they disapprove? Far from it. Let them assemble together; let them implore

‘ wisdom and fidelity from above ; let them look for a man in
 ‘ whom the spirit of knowledge and of the fear of the Lord
 ‘ resides, and let them place him over them in the Lord : and
 ‘ though there be no other church upon earth, this is one :
 ‘ here Christ is present : here God dwells ; and here His Spirit
 ‘ will pour down abundant supplies of heavenly grace, and
 ‘ of life-giving power. I shall conclude with a request, that
 ‘ none of my hearers will suspect me of ill will towards the
 ‘ members of the established church, either of the clergy or
 ‘ laity. Of the latter, many are distinguished by their piety,
 ‘ their zeal, and their benevolence : of the former, numbers are
 ‘ justly intitled to the praise of whatever can be conferred of
 ‘ ornament or usefulness, by talents most exalted, religion most
 ‘ evangelical, or learning most profound. I trust we shall meet
 ‘ in Heaven : I wish them God speed in the prosecution of their
 ‘ important labours ; but while I live on earth, I must belong
 ‘ to that church, in which conscience and freedom reign su-
 ‘ preme, unshackled by the fetters of human device.’—*Dis-*
courses delivered at the Ordination of the Rev. John
Yockney to the Pastoral Office, at Lower-street, Islington,
Nov. 1815. 8vo. 2s. 6d. Conder.

We must now take our leave of Dr. Mant. The Sermon preached for the benefit of the National Schools, would supply us with fresh matter of remark, but, as it is not now printed for the first time, we shall decline entering upon the subject. Earnestly as we deprecate the ‘ strong delusions’ which these Sermons uphold,—and we must pity the intellectual darkness as well as bigotry in which they originate ;—hard as it is to believe that the man is sincere who declares that ‘ no Divine ‘ promise has been given’ which applies to the attendants upon what he deems an irregularly ordained ministry ; still, we cannot deny ourselves the pleasure of hoping that Dr. Mant has the cause of Christianity at heart. We say this frankly and deliberately, recollecting that even Pascal believed in transubstantiation, and Fenelon bowed to the supremacy of the Pope. The solemn injunctions which are pressed upon the candidates for the ministerial office in the conclusion of the seventh Sermon, are worthy of a mind more enlightened with respect to the genius of the religion of Jesus Christ, and lead us to put as candid a construction as possible even upon these statements which must in themselves be considered as highly atrocious.

We claim the indulgence of our readers while we assume for once, in concluding this article, the free language of counsel, to two classes of evangelical Dissenters.

To those Dissenting Ministers whose language on the subject of Episcopal claims and religious liberty, would favour too much the notion that they are actuated by political feelings, we

earnestly recommend the consideration, that religious liberty is but a means, a negative though a most essential means of promoting the triumphs of the Gospel. Political liberty is indeed the greatest earthly blessing of which man can deprive his fellow; and all systems which trench upon this dearest right, tend to degrade and to demoralize mankind. The great Apostle, unwilling to countenance for a moment the assumption of arbitrary power, intimidated the unjust centurion, by telling him that he was a Roman, and the chief captain, that he was freeborn, and at the bar of Festus himself his language was: "I appeal unto Cesar." We would not plead for a tone of conduct below the independent dignity of that greatest of Christians. But still, religion is not a political thing, and the ends we have in view as Dissenters, are not political. Every thing, how important soever, that can be considered only as belonging to the order of *means*, is but subordinate to that which is contemplated as the end. It is by that end that our feelings should be characterized, and the *positive* means of accomplishing it should evidently occupy our chief interest. And if there are men who, in the midst of error and mistake as to the means, are really employed in reference to the same end, and in spite of every disadvantage, successfully employed, it becomes us to fix our attention on those points of their character which are estimable rather than on those which provoke repugnance. Let then the essential unity of the Church of Christ be ever borne in mind, as a first principle, in all our discussions of subordinate principles.

On the other hand, how shall we address ourselves to those Dissenting Ministers, who, *not* in consequence of greater spirituality of mind, *not* in consequence of a superior portion of Christian zeal, *not* in consequence of a heart overflowing with goodwill towards all men, but under the influence of a worldly spirit, of a servile deference to polite opinion, or of that intellectual indolence which shrinks from the stir of controversy, would, in times like the present, compromise and compliment away the principles for which we are contending? What shall we say to those who, captivated by the intimacy of some one or two truly estimable men within the pale of the Establishment, or disgusted, it may be, at the conduct of some two or three within their own communion, fold their arms in peaceful neutrality, and dream that the Millenium has begun? And should the neighbouring town or village be the station of some more zealous labourer, who finding himself withstood in every plan of usefulness by some beneficed son of Belial, inveighs in the bitterness of indignant grief against that system which *necessarily*, by the very nature of its patronage, throws, in a thousand instances, such moral power into the hands of so much

wickedness,—that man shall in courtesy to the Church that denounces him as a schismatic, be termed a bigot by his fellow-dissentients, although a heart glowing with philanthropy and kindness, and a mind intent upon spiritual realities, constitute his genuine character. The man is not a bigot; but he cannot view with speculative indifference an Establishment which even now, in the light of the present day, is planting its moral Upas trees in the heart of the kingdom, and says of the melancholy waste, ‘The soil is mine.’ He cannot suffer private friendships to interfere with his estimate of a system, the operation of which, after every deduction on the ground of beneficial exceptions, leaves so preponderating an aggregate of evil as its genuine result. He is not a bigot; but can he endure without some indignant emotions, that his purest wishes for the welfare of his country, should be stigmatized as seditious, and that his calumniators should be ministers of the Gospel; that principles the very reverse of those to which England owes all her freedom and social happiness, principles recognised by provisions and fostered by the spirit of the Constitution, should be denounced as anti-social and un-Christian? He is not a bigot, but can he feel perfect complacency towards men, who, whatever be their garb and profession, are found among the abettors of war, the apologists for intolerance, the betrayers of the best interests of society? No: but he is perhaps in danger of retreating too much into his own feelings under the discouragements induced by this view of the features of the times, and of suffering melancholy to mingle unduly with the hopes which the Divine promises lead him to entertain respecting the future. He will not be “weary of well-doing,” but his thoughts will be more and more occupied with the fond anticipation of that world where man will no longer usurp the prerogative of his Maker, and sin, the root of all physical and all moral evil, shall not be known.

Art. II. *Memoirs of the Marchioness De Larochejaquelein*. With a Map of the Theatre of War in La Vendée. Translated from the French. 8vo. pp. 535. Price 12s. Longman and Co. 1816.

THIS volume will excite, we should think, in most of its readers, a wish that every memorable war could have had a sensible and accomplished woman involved in its transactions, and acquainted with its chiefs in the council and the field, and then prompted, by motives little mingled with vanity, to relate its course of events, and describe its leaders, in a written and permanent memorial. Such a production, coming after the generals had written their memoirs, and the historians had elaborated their narrations, would have been an invaluable ad-

dition. Often it would have afforded a much more genuine *moral* estimate of the warfare, and a much more vivid picture of some of its scenes, than those generals and historians had the perceptions or the sincerity requisite for displaying. How much there is in war of what is odious and melancholy, that finds no faculty capable of recognising it in the hardened veteran soldier by profession, or in the less war-worn and mechanical, but ardent adventurer for glory! Nothing less than the virtues of Sidney could preserve an undepraved sensibility through a career of martial achievement.

Besides, it is to be recollected, that women constitute half the human race; and not only having their general share of the evil inflicted on mankind by war, but being exposed also to peculiar and severe aggravations of that evil, they seem to require an historian representative of their sex, that the full malignity of war may be manifested, by shewing, with the vividness of the writer's direct sympathy with the sex, its additional malignity as affecting them. In this female historian's account of the war in La Vendée there are a multitude of striking and affecting circumstances, many of which could not have occurred in the experience of a man; and which, if they came within his knowledge, he would not have regarded and related with any thing like the true and adequate emphasis of feeling: they were, however, the natural occurrences of war *as affecting the female sex*. But then, could the history of the war, as written solely by men, have been complete—complete in the sense of displaying its full atrocity—while thus the miseries it inflicted on the more susceptible and unprotected portion of the species, would have had no due prominence in the representation?

Any reader of military history, and of the *Memoirs*, by military men, of the transactions they witnessed, may easily recollect how comparatively small and unobtrusive a portion of the tragical exhibitions consists (in most of those works) of the female sufferings; how generally a collective phrase or two suffice to throw into the account, in the gross, 'the women and children,' with their massacres, expulsion from shelter under all painful circumstances incident to the sex, and exposure to famine, inclemencies of season, and all forms of military licence and cruelty. Now and then, indeed, when the historian or military memoir-writer takes a fancy to be sentimental, and thinks he has a fine opportunity for what is called *effect*, he will somewhat enlarge on such a scene, with great rhetorical show, and plenty of tragical epithets; but for a simple display, as mere matter of truth and humanity, of this ample portion of the horrors of war,—a display forming systematically, as it ought to do, a grand component of military history,—we should

look into that history, through all its ages, in vain. History, therefore, besides all its other notorious delinquencies which have rendered it so miserable a moral instructor, has, through this signal deficiency, most inadequately and erroneously represented, in effect falsified in favour of evil, the character of that infernal thing which almost all the world has through all ages adored, and still adores,—and will adore, in spite of all it costs and inflicts, till the Infernal Spirit that possesses the souls of our infatuated race shall be dislodged by Almighty Power.

The consideration of the peculiar severity with which the miseries of war fall on the female portion of the population of the places tormented by it, might be expected to enforce on the reflecting part of that sex the sense of an important duty, which they have never sufficiently felt, especially the women of this country. The exertion of their influence in the various practicable ways, might do much to diminish the dire insanity which is perpetually driving nations into mutual slaughter. If they would assiduously endeavour to counteract in the minds of their sons, their brothers, their admirers, their husbands, the pernicious fallacies of military glory, and that not less pernicious superstition of blind deference, so general among mankind, to every dictate of the ambition and selfishness of whoever happen to have the uppermost places in the state,—if they were habitually to do this, by presenting the contrast between revelling in blood and the exercise of the Christian virtues, and between a servile fanatical devotion to the will of persons in power and a dignified independence of judgement;—if they would do this, they might contribute to render it far less easy for nations to be plunged into war. But we fear they are but little so employed. It is notorious that many of the youthful part of them are prompt to bestow their sweetest smiles by preference on gay coxcombs in regimentals; and that many of soberer age are delighted and elated by the military baubles of distinction with which their male relatives have procured themselves to be bedizened. And how many matrons have seen with a complacency which has in effect cherished in their boys that incipient passion for martial enterprise and fame, which has ultimately carried them into arms as a profession. We confess that when we have sometimes heard of the overwhelming distress of such matrons on finding the names of their sons in the lists of wounded or dead, we have felt from this reflection a very great repression of our sympathy.

But to return to the interesting personage who has suggested these observations. Madame de Larochejaquelein (it is the cumbrous name of her second husband) was the only daughter of the Marquis de Donnissan, gentleman of honour to Monsieur,

(now Louis XVIII.) her mother being daughter of the Duke de Civrac, and lady in waiting to one of the princesses. She was born at Versailles in 1772, and educated in the palace till 1789, amid the most gratifying luxuries and caresses of royal favour. She therefore grew up to meet, just at the commencement of mature age, the Revolution, with every imaginable predisposition to dread and abhor it. She saw in what manner its formidable career was beginning; for she was in the carriage of the princesses in the train of Louis XVI., when, on the 6th of October, 1789, he made his melancholy removal from Versailles to Paris. She and her mother were permitted to retire to their family and estate, in that western department which became the scene of the most sanguinary civil war of modern times. About two years after this retreat she was married to the Marquis de Lescure, her cousin, for whom she had been destined, by the family, from her infancy; an appointment it is not strange she should, when grown up, very willingly ratify; since, if we may depend on her testimony in his favour (and it has every mark of sincerity) he was eminently estimable and accomplished. She thus describes him, after relating a very unusual act of voluntary justice with respect to his father's debts.

‘He had entered the military school at thirteen years of age, and left it at seventeen. Among the young people of his own age, none were better informed, more virtuous in every respect, more perfect in short; he was at the same time so modest, that he seemed ashamed of his own merit, and his endeavour was to conceal it. He was timid and awkward, and although of a good height and figure, his manners and unfashionable dress might not be prepossessing at first. He was born with strong passions, yet, notwithstanding the general example, and particularly that of his father, whose habits were irregular, he conducted himself with the most perfect correctness. His great piety preserved him from the contagion, and insulated him in the midst of the court and of the world. He took the sacrament every fortnight. The constant habit of resisting his inclinations and all external seductions, had rendered him rather unsocial and reserved; his opinions were strongly fixed in his mind, and sometimes he shewed himself pertinaciously attached to them. Meanwhile, he had the most perfect gentleness, and being entirely free from anger, or even impatience, his temper was always equal, and his calmness unalterable. He passed his time in study and meditation, from taste and not from vanity, for he only wished to enjoy what he knew; of which I will mention an example. One day at the Duchess de Civrac's, our grandmother, he had, according to his custom, taken a book, instead of joining in the conversation. My grandmother reproached him with it, adding, that since the book was so interesting, he ought to read it aloud. He obeyed—at the end of half an hour some one looking over him, exclaimed, “*Ah, it is English! Why*

did you not say so ?" He answered, with a disconcerted look, My good grandmother not understanding English, it was necessary I should read in French.'

Such a character could hardly be a more striking contrast to the contemporary young Frenchmen of rank, than it is to the generality of the young inheritors of fortune in our own country at this time.

This is the first, and perhaps it is on the whole the fairest, of the long series of portraits presented in the work. They are sketched always with great brevity, without the least formality or effort, and often with spirit and discrimination. She saw persons in times and scenes adapted to *bring out* the character in light and prominence. The breaking up of the whole etiquette and established economy of society, exposed persons in their own individual character. They were, besides, compelled by the commotion of the period, into an activity which brought their qualities to the test; and our Author frequently displays a character, by means of some one fact, more effectually than any mere description could have done.

When the rage for evincing loyalty by emigration had begun, our Author and her husband thought themselves bound to follow the example. But on their reaching Paris on their way out of the kingdom, their intention was arrested by the queen, and abandoned in compliance with her wishes;—a great effort of loyalty on the part of Lescure, as he foresaw, what happened, imputations and reproaches from the emigrants. He appears to have been a man fully capable of making the sacrifice of even his reputation to his sense of duty.

He and our Author remained in Paris till the memorable tenth of August. She states that the attack on the Tuileries was quite unexpected at the time by the court, though there was on the ninth a rumour of approaching commotion; in consequence of which her husband was, on the evening of that day, preparing to go armed from the hotel where they lodged, to the palace, to be ready among its defenders: but he was prevented by a visit from one of the king's most confidential officers, who informed them that the king had certain information that no attempt would be made before the twelfth. About midnight, however, there were alarming symptoms which rapidly augmented to dreadful tumult: Lescure hastened toward the palace; but too late for any possibility of admittance, which he earnestly sought at each of the guarded avenues. The vast and impetuous crowd was pressing on, and he narrowly escaped being so involved in it as to be irresistibly forced forward to the attack, a fate which befel some of the friends of the king. By the time he had regained the hotel the cannonade was heard, and he

felt the severest grief that he could not be at his post in the palace. In the evening he and his wife (who was now within two months of her confinement) were exposed to the utmost peril in seeking a more obscure lodging, in which they remained, in danger every moment, for a fortnight, at the end of which they made their escape, through various difficulties and hazards, from Paris, to retire into Poitou. It would have been impracticable but for the kindness of a democratic officer, who from respect to the virtues of Lescure came to their aid at the most critical moment, contrived to create for himself an official occasion for accompanying them through the most hazardous part of the journey, and displayed throughout a most admirable presence of mind. We cannot resist the temptation to go back to quote an instance of this rare quality in a Parisian grocer, who on the tenth of August saved, by an instantaneous turn of thought, the life of a royalist, M. de Montmorin.

‘He (Montmorin) saw himself followed by four of the national guard, drunk with blood, who wanted to fight with him. He went into a grocer’s shop and asked for a glass of brandy. The four guards furiously entered with him. The grocer suspected that M. de Montmorin had come from the palace, and, assuming the air of an acquaintance, said to him, “Ah, well Cousin, I did not expect you to come from the country to see the end of the tyrant! But come, let us drink to the health of these brave comrades, and the nation:”—and thus he was saved by the presence of mind of this good man, who did not even know him; but it was for a short time, for he was massacred the 2nd of September.’

Though the Revolution had never been favourably regarded, nor its enactments and institutions fully complied with, by the majority of the inhabitants, the peasantry especially, of the departments where the civil war subsequently raged, there had as yet been no considerable disturbance. Before entering on the melancholy history, the Author gives an interesting description of the physical and moral state of the tract known since the civil war ‘by the glorious name,’ she says, ‘of *Vendée*,’ but previously, by that of *Le pays du Bocage*; comprehending a part of Poitou, of Anjou, and of the county of Nantes; a country ‘differing by its aspect, and still more by the manners of the inhabitants, from most of the other provinces of France.’ It is in general almost level, ‘having scarcely any hill sufficiently elevated to serve for a point of observation, or to command the country.’ It is woody, though without extensive forests. ‘Each field or meadow, generally small, is fenced with a quickset hedge, and trees very close together,—not high nor spreading, the branches being lopped off every five years, twelve or fifteen feet above ground.’

‘ It is intersected by cross roads in all directions, narrow and deep, between the hedges and trees arching over; miry in winter, and rough in summer; and, when they happen to follow the declivity of a hill, often serving at the same time, for the bed of a rivulet. In some instances, these cross roads ascend the heights by irregular steps over rocks. At the end of each field almost, you meet with a short turn or a branching off, which leaves the traveller in uncertainty what course to follow, finger-posts being unknown. The inhabitants themselves are frequently at a loss, when they happen to go two or three leagues from home. There are no great towns in the Bocage; small ones, of two or three thousand souls, are dispersed over its surface. The villages are not numerous, and distant from each other. The ground is divided into small farms, each inhabited by a family and some servants.

‘ It is seldom that a farm yields to the proprietor more than 600 francs a year; the revenue is principally from grazing. The gentlemen’s residences were built and furnished without magnificence, and had neither expensive parks nor fine gardens. Their owners lived without pomp, and even with extreme simplicity. When called to the capital on business or pleasure, they generally did not return to the Bocage with the airs and manners of Paris. Their greatest luxury at home was the table, and their only amusement field sports. At all times the gentlemen of Poitou have been celebrated sportsmen.’

This last part of the description may serve at once to suggest and answer the question, whether the Vendean aristocracy were likely to be very good judges of political subjects; whether they could have so considered those subjects, as to have any warrant of reason and conscience to put themselves at the head of an insurrection, against an order of things which the great mass of the nation had concurred in adopting. It seems, however, not once to have occurred to this very amiable lady, that hunting, shooting, and good eating, (though France may not be the only country, where these constitute a very considerable portion of the fitting out of a good number of persons, who assume importance in the State,) may not be exactly the right preparatory discipline for taking a part, under the most awful responsibility, in grand national affairs.—Her husband was an exception, but clearly, by her own account, almost a singular one, to the unenlightened state of mind under which the ill-fated people of these departments ventured into war.

The feudal state in these provinces, forms a more pleasing picture than in most other places where it has prevailed, and probably, than in any other part of France. The painter has doubtless put her best colours upon it; but it should seem that the peasantry were no where else so little oppressed and degraded. A certain community of interests, and habits of friendly intercourse, existed between the *Seigneurs* and the vassals.

‘ The proprietors did not lease out their land, but divided the produce with the farmer. The farms being small, a seigneur had

twenty or thirty such tenants, in the midst of whom he lived paternally, conversing with them about their affairs, the care of their cattle, and taking an interest in their good or ill fortune, in which he was himself concerned. He went to the weddings of their children, and drank with the guests. On Sunday, the tenants danced in the court of the *Chateau*, and the ladies often joined. When there was to be a hunt of the wolf, the boar, or the stag, the information was communicated by the curate to the parishioners in church after the service. Each took his gun, and went joyfully to the place assigned. The hunters posted the shooters, who conformed strictly to the orders given them, and this was very like their tactics during the civil war. With these habits, the inhabitants of the Bocage were an excellent people, mild, pious, hospitable, charitable, full of courage and vivacity; of pure manners and honest principles. Crimes were never heard of, and law-suits were rare. They were devoted to their landlords, and their manner, although free, was respectful. Naturally suspicious, their confidence, when once bestowed, was unbounded.

The inhabitants of the towns, and the small proprietors, did not entertain the same sentiments toward the seigneurs and landholders; nevertheless, as they were always received with kindness and familiarity when they came to their houses, and many of them were under obligations, they also had an affection and respect for the principal families of the country. Some had embraced with warmth revolutionary opinions, but without any particular animosity. The horrors which have been committed were often strongly opposed by them.

A multitude of facts in the story of the warfare, prove the general truth of the Author's representation of the devotedness of the peasants to the landed aristocracy. The clergy also enjoyed an ample share of attachment and influence. It cannot be ascertained how much of it they might have forfeited, had their estimate of sabbatical sanctity or propriety been too high to allow their making the hunting announcements a part of the church service, and their approving the Sunday afternoon dances.

It is evident that the religion, such as it was, had general and strong hold on the people's minds. It is needless to say it appears to have been the most humble, ignorant, uninquiring form of the national superstition. It was a religion of the very essence of which they dreaded lest political power should deprive them. The grand object proposed in one of their zealous avowals of a unanimous invincible determination for war, was literally, by our Author's statement, to "*defend their God!*" "*Rendez-moi mon Dieu!*"—was the dying retort of a peasant, to the summons—" *Rends-toi,*"—from some *gendarmes* whom he had resolutely fought with a pitchfork, and had received twenty-two cuts of the sabre.

It was not, however, that the ceremonies of worship did not continue the same as before, if they would have attended them;

it was that the performers were changed. The greatest number of the priests, to whom they were attached by long acquaintance, mutual offices of kindness, and the familiarity of these pastors with their dialect and manners, had refused to take the prescribed oath to the new form of government, the limited constitutional monarchy, in which the monarch himself had by a solemn and public oath declared his acquiescence. Of course, they were suspended from their functions, which devolved on conforming ecclesiastics. But in these new hands the religion was not recognised as the same by the peasants, who hated and insulted them to such a degree, that in some places they were not able to perform the public offices, even to the empty walls. Meanwhile, the non-juring priests said mass in retired places in the woods, with doubtless an additional zeal, both in themselves and their auditors, from the stimulus of what they would feel as persecution! After the tenth of August severer measures were adopted against them by the revolutionary government. These provoked a determined and indignant reaction.

‘The harshness and insolence of the new administrators towards a people accustomed to mildness and justice, together with the news of the first successes of the coalesced powers, inflamed the public mind. The peasants assembled armed with guns, scythes, and pitchforks, to hear mass in the fields, and to defend their curate, should there be an attempt to carry him off. A particular circumstance set all the people in motion. A man named Delouche, mayor of Bressuire, had a quarrel with some other functionaries, and was driven from the town, in which he had proclaimed martial law. He then went to Montcoutant, where he excited the peasants to rise, and more than forty parishes united.’

This may be considered as the commencement of the desperate and sanguinary struggle; and it gave the first full occasion to the republicans to display an atrocity of disposition which, in whatever country it had been displayed, by a number of men promiscuously brought together, would have given a glaring demonstration of the detestable character of the political system *under which such men had grown up.*—On this occasion a numerous tumultuary mass of the peasants were brought into military operation; but they were encountered and soon routed by the republican national guards, who, having taken a number of prisoners, massacred several of them in cold blood; and then, some of these national guards,

‘— returned to their homes, carrying as trophies, at the point of their bayonets, noses, ears, and shreds of human flesh.’ p. 48.

Now, the character of these men had not, assuredly, been formed by the few months of the Revolution; no, it had grown to its maturity under that old government, which had ripened

unnumbered thousands more of such noxious beings under its baneful auspices, to be just ready, at the breaking up of the power of that government, to rush out, like rabid wolves, to destroy its once sovereign personages, and the classes of persons sharing its power, favour, and splendour, and its humbler adherents,—and then to fall upon and tear one another in pieces. A system under which such a population was formed, deserved to be destroyed, notwithstanding any merits in individuals, which ought in justice to have exempted them *personally* in the catastrophe. That political state was, in its time, detested by all liberal Englishmen, by all friends of justice, liberty, and popular improvement and happiness, in the world. And all such men would have looked back upon its fall with delight, as a beneficent and glorious event,—but for the dreadful eruption of crimes which *the depravity of the old French government itself had prepared*,—and but for the calamities which have followed, as the mingled result of the enormous depravity thus previously matured in the French nation, and of the spirit of pride and despotism in the surrounding states.

The reader will have particularly noticed what our Author says of the effect produced by ‘the news of the first successes of the coalesced powers.’

She is uniform and decisive in stating (and it is impossible she could be misinformed as to such a fact) that the war did not originate with the aristocracy, but actually with the peasantry. Though in mind disaffected enough towards the new government, the gentry remained quiet till the people were in general commotion, and broke out in particular places in actual insurrection, provoked to the last excess by the addition to all the other grievances, of the demand of their quota of the immense number of men to be raised for the republican armies.

‘It may be seen that this war was not, as has been said, fomented by the nobles and the priests. The unhappy peasants, wounded in every thing that was dear to them, subjected to a yoke, which the happiness they had previously enjoyed made them feel still heavier; revolted at last, and chose for their leaders men in whom they had placed their confidence and affection. The gentlemen and the curates, proscribed and persecuted themselves, marched with them, and supported their courage. The insurrection began from the impulse of the moment, without plan, without concert, and almost without hopes; for what could a handful of men, destitute of means of any sort, effect against the forces of all France? Their first success infinitely surpassed their expectations. The minds of the people being universally disposed to resistance, the first example was followed generally without previous concert or understanding. The different chiefs did not even know each other. As to M. de Lescure, and our friends, I can affirm that they took no step that could lead to war. They foresaw it, they

desired it even, but it was a vague and remote idea.' 'Throughout the whole country it began nearly under similar circumstances and in the same manner.' p. 53.

'Very different ideas had been formed of this insurrection. It was naturally supposed to have been brought about by intrigue and deep manœuvring, and that the chiefs were skilful politicians, of whom the peasants were the blind instruments, and that the whole had been the result of a great plan previously concerted. Nothing could be more remote from the truth. The war was rather defensive than offensive, wholly without a plan, and had scarcely any object but the immediate security of the country. After continued successes, the hope of powerfully contributing to a counter-revolution, assuredly presented itself to all the Vendéans, but without influencing their conduct.' p. 124.

It is equally mournful and astonishing to contemplate such a spectacle. Setting aside entirely the great and serious question, whether a portion of a nation has politically and morally a right to separate itself forcibly from that nation, repelling the institutions of government which that nation has with general concurring choice adopted,—what hope could there be in a case like this? What chance, almost, of any thing less than desolation and destruction? Our Author even confesses, by some of the expressions in the passages just quoted, that it was apparent to the leaders, in the early stages, that the undertaking was, from the nature of the case, nearly desperate; and they would have seen it to be totally so, if they had taken the pains, which, whether they did, or did not, they ought to have done, before embarking in it, to inform themselves respecting the general state of feeling and opinion through the nation. But then, was ever infatuation like theirs, to put themselves at the head of such an insurrection, with such consequences full in prospect, instead of exerting their utmost influence, with all possible earnestness, to deter their unhappy vassals from rushing on destruction? They could not be so utterly ignorant of history, as not to know that the atrocity of war is always aggravated indefinitely in a *civil* war. They could not but know that this aggravation would be most terrible under the peculiar circumstances of the country, just ready to be attacked by a formidable coalition of powers, advancing avowedly in the most arrogant and vindictive spirit of despotism, and abetted and stimulated by the emigrant tribe, with whose designs those of the Vendéans would naturally be regarded as identical.

They well knew that no state in the world would tolerate one of its provinces in a hostile independence, and they knew also, or might have known, that there was enough of unanimity, indignation, and energy, in the nation, to overwhelm an insurgent district. They could not, therefore, deliberately anticipate any thing but the utter ruin and destruction of the people to whom they were

so much attached,—a dreadful tragedy ending in desolation. All this was before their eyes; and at the same time they knew they had very great influence on the minds of the people; an influence in all probability sufficient to persuade them to a quiet submission, at least till it should be ascertained how the grand train of events, which the people of a single province could not stop or control, would be likely to terminate. And also they were sensible what advantages or mitigations they would probably be able to gain for these endangered provincials, by means of the great merit they would have with the ruling powers from such a pacific exercise of their influence. Such was the state of the case at the awful crisis, when the commotions among the people rendered it impossible for their chiefs any longer to avoid taking a decided part. And that, with such a view presented to them, they could decide, with a reckless and cruel rashness, to join, and inflame, and lead the insurrection, evinces, we think, such a moon-struck state of mind, as hardly ever fell on worthy men before. No doubt there is something fine and generous in their self-devotedness and bravery, and their retrospective and uncalculating loyalty; and if nothing but just their own gallant persons could have been committed to the hazard, the whole affair would have been a very splendid display of chivalry: but there were the women and children, the aged and the sick, the dwellings and the gardens;—there was, in short, whatever had ‘the breath of life,’ and whatever was for the sustenance and accommodation of life: all was to be plunged into that horrible wreck and misery,—which was foreseen as an almost inevitable consequence; insomuch, that when the most melancholy presages were realized, these leaders, those of them who survived, felt they had no cause for surprise. But we are amazed that when they actually saw the inexpressible misery and hopeless perdition in which their people were involved, we find none of them deploring, with anguish, that instead of restraining them from the desperate enterprise, they had actively led them on to its fatal consummation. The infatuation was absolutely incurable. When myriads of the insurgents had perished, amidst every variety of misery, and the daily perishing remainder were making hopeless forced marches in Brittany, and other tracts to the north of the Loire, encountered at every turn by hostile armies, and in acknowledged expectation of speedy destruction, our Author makes some remarks on the peasants of Brittany, (who were in their hearts favourable to the royalist cause,) to the effect of reproaching them for not being so insane as the Vendéans.

‘The Bretons could not easily be induced to undertake a war like the one in which we had been engaged. (!!) They are capable of strong attachments, and of a determined courage; but they have too

little ardour and decision. They live more asunder than the Poitevins, and are much less obedient to their chiefs. They are wilful, more interested, and less active, than the Vendéans. *They cannot bear the idea of their houses being plundered and burnt.* Thence the different character of the wars of Brittany from that which marked the insurrection of Poitou.' p. 415.

The selfish dastards! 'They could not bear the idea of their houses being plundered and burnt!' which was not probably just that for which they had built, and furnished, and stored them! They wished, belike, to live for themselves and their families! and could not comprehend the felicity or the glory of giving their little hard-earned property to the fire, and their families and themselves to the sword, from horror of having their mass said by men who had taken an oath to a popular form of government, or as a dutiful sacrifice to a corrupt, rapacious, and then defunct court!

We are a little apprehensive that those readers of the above paragraphs, who have not seen the book which has suggested them, may be inclined to tax our accumulation of strong epithets, as a rhetorical exaggeration of style. But let them read the book, and they will acknowledge that no language can be wrought up to the tragical character of a great part of the story. It is such a scene of miseries, as very few records of barbarity and calamity can rival. And no story was ever more excellently told. If we are tempted into an excess of epithets, it is a fault of which the Marchioness is never guilty. Her narratives have an admirable simplicity and brevity. They are almost miraculously clear of all that *verbiage*, and artificial pomp, and cold cant, and inane exclamation, so prevalent and disgusting in French composition. She never seems to aim at that same thing which is lost by aiming at it—*effect*. Indeed, her mind is so perfectly familiar with all the forms of terror and suffering, that she seems never in the least to think about the effect they are adapted to produce, in representation, on persons who have not beheld such things. She relates the series of frightful adventures, and narrow escapes, and brilliant feats, and sudden calamities, and bloody executions, much in the manner of a person who should be hastily recounting them to other persons known to have been equally familiar with such things in some other place, and would therefore be sensible it would be mere impertinence in such company to flourish, and exclaim, and aggravate. We can imagine her shewing an unaffected surprise at the appalled feelings of some of her readers. And then, the number of the facts rapidly crowding on her memory, allows her no time for formal reflections or rhetorical amplification. Such a desultory warfare involves a greater diversity and multitude of remarkable incidents, than a regular campaign. It requires a greater number of operations to

bring it to a conclusion; and it admits, if the combatants on both sides are resolute, of a much greater number of alternations of success, before any success can be decisive. In this Vendean war, besides, many of the operations can be described as a kind of personal combats, displaying the character and the valour of individuals, many of whom were well known to the writer. She was immediately involved in a great part, and in the most tragical part, of its operations and perils, being necessitated to accompany military parties, in all manner of alarming situations, by day and by night, in sunshine or in storm, and under the most distressing personal circumstances, such as required all the benefits of indulgence and repose. She somewhere expresses, but with far less emphasis than the case deserved, her wonder how it was physically possible for her life to be maintained through such a rugged course. She was naturally excessively timid; and on various occasions in the course of the narrative she confesses ingenuously how much she was terrified, among horsemen and cannon, routs, flights, and mangled bodies. At the time of the first breaking out of the insurrection, she could not sit on horseback without apprehension, even when there was a man to lead the horse; but greater causes of emotion will annihilate the less; very early in the warfare, hearing a report of her husband being wounded, at a place nine or ten miles off, she galloped a bad horse to the spot, over a rough country, in three quarters of an hour, and was never afterwards, she says, in any fear of riding on horseback. She became inured to hunger and cold, to rags, and sleeping on straw amid noise and tumult, and at last passing whole nights in the fields and woods, without the smallest shelter, to escape the searching parties of the furious republican assassins.

We did not take up the book with any design of attempting an abstract of the history: that would be quite impossible within any reasonable limits; nor is it at all necessary for a book so easily obtained, and which so many will read. It is crowded with remarkable particulars. Military records of crimes and miseries have often a sort of gloomy monotony, which reduces the mind, after a while, to a stupified gloomy loathing sameness of consciousness. Less of this effect is produced by this work than by almost any other we have read, it is so inspirited by diversities of incident, the romantic and sometimes fanatical character of the warfare, and the lively simplicity and feminine sensibility of the narrative.

It is quite melancholy to see almost all the persons whom the Author brings prominently forward to notice in the early part of the story, perishing successively in its progress. After herself, the two most conspicuous and interesting persons, are her husband

Lescure, and Henri de Larochejacquelein, the brother of the man who afterwards became her second husband, which second husband also fell fighting at the head of another insurrection during the last short reign of Bonaparte. Lescure was mortally wounded in what may be called the middle period of the first insurrection, when its most favourable events were past, and its fortunes were fast declining towards despair. He lingered a number of days in a state which inflicted the bitterest anguish on his wife. There appeared some slight ground for hope, had it been possible for him to be in a state of quietness, with the requisite comforts and medical care. But the army was retreating in disaster and privation, hourly harrassed by the enemy; it was necessary for him to be hastily dragged along, amid his unrelieved sufferings; and he died in a kind of cart on the road. Henri appears to have been a most admirable youth, virtuous, generous, affectionate, and quite a Rinaldo in battle. He met his fate at a later period, from a republican soldier whom he had at that moment called upon his own man to spare. He was only twenty-one years of age.

The whole story (and the veracity of it would be beyond all doubt, even if it were not corroborated by innumerable other testimonies) gives a horrible representation of the general conduct of the republicans. They were a vast pack of blood-hounds. They rioted in the massacre of the helpless, the wounded, women, and children, and even the unoffending neutral inhabitants who alleviated any sufferings of the royalists in their retreats and wanderings. Most of their leaders, above all the notorious Westermann, were worthy of their followers. Several of them, however, are honourably distinguished; and it is not less honourable to the Marchioness, that she makes the exception with a grateful emphasis.

She confesses there were some instances of cruelty on the part of the royalists; but she says that most of these were in the way of reprisal, provoked by the horrible atrocities of their enemies. She constantly asserts that they were systematically moderate and forbearing,—at least the armies commanded by Lescure, Henri, and their immediate coadjutors. Of the dispositions of some of the other leaders, especially Stofflet and Charetti, she speaks much less favourably. She excepts too, from the praise of clemency, De Marigny, a very brave and able officer in immediate connexion with her husband. She mentions him as a remarkable instance of a man previously humane, rendered savage by the events of the war.

There are many curious instances of the influence of the priests, and the power of superstition. One priest, himself evidently a courageous man, exhorting the over-powered and

flying royalists to return to the combat, boldly and literally assured them of 'paradise' if they should fall. He was believed, and they went fiercely back with him, exclaiming that they were "going to paradise." On returning successful they seem to have literally worshipped both him and his crucifix. The Author says the priests did not fight, as that would have been regarded by the whole army as a profanation of the sacred character; but they often exposed themselves with a daring and generous devotedness in helping the wounded, or performing the last offices for the dying. She says their influence was uniformly and zealously exerted against cruelty and revenge. Some worthy examples are recorded.

Few things in military history will be found more curious than the economy of the royalist camps. There was very little of the subordination essential to an army. Officers and soldiers, seigneurs and peasants, seemed to be all on an equality; and each man fought from his own individual impulse to defend the country and its social system. After a successful battle, there was no possibility of preventing most of the peasants returning to their homes for a short time; but they would promptly come again at the circular summons of the chiefs. They were never reduced to a complete military organization. They displayed a wonderful bravery; but, nevertheless, they were liable to panics, which often caused disasters, and exceedingly distressed their leaders.—Their system of fighting was formed judiciously, but indeed necessarily, upon the peculiar form of their woody and intricate country.

The losses in a long succession of bloody combats, (in which, however, their enemies suffered a much greater destruction,) and the continual augmentation of the republican armies, reduced the main body of the royalists at last to cross the Loire, in hopes of finding co-operation or shelter in the more northern provinces, in which they believed there was a strong disposition to favour the royal cause. They received, however, no important accessions to their wasting strength; the republican armies advanced upon them in mighty mass and continual reinforcement; and the spirit of the peasants was no longer the same. They had lost their beloved country, for the sake of which they had risen in arms; and they had no systematic large political view, on which to prosecute a war against the republic. They fought repeatedly and desperately, and often with temporary success. They came, however, day after day, in still plainer and nearer view of their fate,—a fate inevitable at all events, unless they could recross the Loire. In the attempt to do this they failed; and after some last mournful and desponding efforts, the remainder

of their once numerous army disbanded and dispersed; but were for the greater part pursued, hunted out, and destroyed.

Nothing in history is more melancholy than the detail of the events subsequent to the passing to the north of the Loire. The personal story of the Marchioness after this period, is as romantic as it is mournful. She took refuge among the peasants; had a succession of alarms and most narrow escapes; was disguised in various ways; was sometimes driven from all shelter to pass whole nights in the fields and woods; was in one of her miserable hiding places delivered of twins; obtained, or rather fell into, at last, a more comfortable asylum, harrassed however still by repeated and terrifying incidents of danger; and finally received the news of the downfall of Robespierre and the Terrorists, and availed herself of the clemency and amnesty that followed.

Art. III. 1. *An Inquiry into the Laws of different Epidemic Diseases, with a View to determine the Means of preserving Individuals and Communities from each, and also to ascertain the Probability of exterminating the Small-pox.* By Joseph Adams, M.D. F.L.S. pp. 159. Johnson. 1809.

2. *A Philosophical Treatise on the Hereditary Peculiarities of the Human Race: With Notes, illustrative of the Subject, particularly in Gout, Scrophula, and Madness.* Second Edition; with an Appendix on the Goitres and Cretins of the Alps and Pyrennees. By Joseph Adams, M.D. pp. 125. Callow. 1815.

IT must have been observed by those who have read the medical articles in the New Series of our Journal, that the subjects selected for our disquisition, have been, with little exception, of a popular character; that they have been at the same time medical and not medical; and that their interest is not of a confined nature, but excursive and general.

The title pages of the two works now before us, will be seen at once to be in unison with these principles of selection. We scarcely indeed know any subject that can be made more interesting to an inquisitive mind, than the subjects of the treatises we are about to notice; and the acknowledged abilities and industry of their Author, form a sufficient guarantee for an equal degree of interest, as it respects the manner of their performance. Dr. Adams has long been known as the Author of a work on 'Morbid Poisons;' a work so ably executed, that it prepared us to enter on our duties as critical inquirers, with strong presentiments in his favour, and these presentiments we can justly say have not been disappointed. Indeed, we have reason on the whole to be satisfied with the productions before us; and in points about which we disagree with their Author, we do it with reluctance, and with that

respect which is always due to liberal sentiments, and laborious investigation.*

Our first topic of discussion will be respecting Epidemic and Contagious Diseases. Of these, most persons will find that they have unconsciously given themselves credit for knowing more than upon inquiry it will be found they really do know. Whether a complaint is *catching*, or not, would seem at first sight a problem of sufficiently easy solution; and we should expect to meet in medical writers with a plain and indisputable division of maladies into contagious, and not contagious. Some of our readers will not be surprised then, to learn, that at this moment the medical world is divided in opinion concerning this particular; and whether even the plague itself is, or is not, a contagious disease, is a contested and still unsettled question.

But it is by no means a question of *mere* curiosity, even to those who are placed at a distance from the ravages of the plague. Every one knows that the metropolis of Britain *has* been visited with this scourge; and how far we have a right physically to calculate upon a permanence of exemption, is a question in some degree involved in its communicable or contagious nature. To what extent, and in what manner, many other maladies of a virulent kind are capable of being imparted from individual to individual, and from one quarter of the world to another, are inquiries also of great moment. If nothing further rested upon the determination of this point, than the expediency of quarantine enactments, *that* itself would give a lively interest to its discussion.

'On the subject of quarantines,' Dr. Adams says, 'it is not my intention to dilate by shewing the injury suffered to commerce in consequence of them. This consideration, when compared with the preservation of a town from such calamities as the plague or the yellow fever, is unworthy of notice. But quarantines are not innocent things in themselves. After the arrival of a ship's crew, under circumstances of despondency from scurvy, or any other disease, the disappointment of all their hopes of relief by consigning them to imprisonment, is to abandon many of them to certain death.'

The distempers which affect a considerable number of individuals at the same time and in the same place, are divided into *Epidemic*, and *Endemic*.

'By endemics we understand diseases which are known only in certain places, often only in certain latitudes, where they are found in every season. By epidemics, those which occur only at certain

* The first of the treatises has been for some time before the public; but as it has not hitherto fallen under our notice, and as the inquiry it involves, is one of so much importance, we have thought it not improper to connect the consideration of it with the work on hereditary diseases, more recently published.

seasons, or from other changes in the atmosphere, with the nature of which we are unacquainted, or from contagion. The first order, for the most part, are chronic; the second, acute diseases.'

Endemics, even by the very term of designation, are supposed to have a necessary connexion with the internal peculiarities of the respective places in which they are met with, and to be capable of being engendered only in such connexion. Epidemics, too, are in a certain degree local; but they seem to come upon the places where they rage, at particular times, and from more extraneous causes. Thus, we should say of the ague in the fens of Lincolnshire, that it was an *endemic* disorder, while the influenza, which shall perhaps be in Paris one month, and in London the next, would properly be named an *epidemic*. Now, it is respecting these last that the question has been more especially agitated as to their communicable nature in the way of contagion, although the question cannot be confined exclusively to them. Indeed, a little reflection will lead the reader to perceive that the real question is, whether any given complaint is an endemic, or an epidemic; for, if its growth and progress are decidedly dependent upon the peculiarities of a particular district, and if it can be proved absolutely incapable of existence or propagation elsewhere, that such complaint is not a contagious disease, properly so called, but has something in it of the nature of an endemic, is almost a necessary inference.

For example: Suppose the garments of an individual who has died of the plague, to be folded up, excluded from the air, brought to Britain, and deposited in Monmouth-street; suppose also that a poor man purchase and wear these clothes;—now, although he may be affected with somewhat of indisposition in consequence, yet, if he do not actually become affected with plague, the evidence is more than presumptive, that the malady in question (plague) is not transferable in the manner in which quarantine laws suppose it to be; and the conclusion of Dr. Adams and of other anticontagionists, would seem to be justified, respecting the necessity of an infectious *atmosphere* for the propagation or communication of this disease—and it would appear therefore, that it is not contagious.

Now this could never be the case, it is urged, in reference to the communication of such poisons as all medical persons agree in denominating contagious. Thus, let us suppose the clothes which had been worn by an individual ill with the small-pox, to have been conveyed, and deposited, and purchased, and worn, as in the instance just imagined: the person who should thus receive the infection from them, would go through the small-pox as absolutely and exactly as if he had worn the garments in the part of the world where they were first imbued with the contagious poison; and—mark this circumstance as the leading feature of

difference—he would be able to communicate *precisely* the same disease to another, while the subject of the first affliction would probably be without such power;—because, say the anti-contagionists, he would not be capable of forming the *atmosphere* indispensable to the maintenance and diffusion of the complaint.

So far, then, all would seem to be in favour of that doctrine which supposes an actual and essential difference in the laws of communication between fevers, (for plague is but a virulent fever,) and those distempers which are universally allowed to be communicable in the way of contagion; and the decided language of Dr. Rush would appear to be well founded, when he remarks, ‘It is from nastiness degenerating into infection, that the bodies, clothes, beds and apartments of the poor in Great Britain, derive their poisonous, their pestilential charge. By a common putrefactive process, this *septic venom* is formed, and derives none of its qualities from pulsating arteries or glands. Away, then, with this preposterous phrase, from the poison engendered by septic processes, and let “human contagion” for the future mean nothing but small-pox, vaccinia, and the kindred forms of morbid secretions. It is high time that the products of putrefaction, should be distinguished from those of secretion.’

And when we take into consideration the remarkable localities of those more violent fevers by which different regions are visited at different times, and recollect the diminution of them in some parts of America, especially since investigations have been made into their alleged sources, and these sources removed, we are compelled, to a certain extent at least, to subscribe to the opinion of the anticontagionist, and we seem to arrive at a very satisfactory inference respecting the transportation of these dreadful visitations from one to another part of the world.

There are, however, several impediments to this straight forward progress, and strong grounds for qualifying our sentiments on the subject of contagion, which claim now to be mentioned.

It has been very forcibly stated by the contagionists, that were nastiness and filth, according to Dr. Rush’s account, the cause of disease, the induced complaint would not then be necessarily of the same nature as that of the subject from which it was received. Thus, if two wards of an hospital be devoted, one to the reception of individuals under typhus fever, the other to those under dysenteries, and if the want of cleanliness in each case stand exactly at the same point, the fever patients would never form the atmosphere which would occasion dysentery, nor would the dysenteric individuals ever impart fever. And moreover, both the one and the other disease, are it must

be allowed, occasionally derived from their peculiar and respective sources, even when every attention shall have been given to ventilation and cleanliness, and when perhaps only one or two sick persons may have furnished the atmosphere of infection.

Some few years since, at Edinburgh, when the disputes and divisions between the contagionists and the anticontagionists ran very high, there were several instances of intentional exposure to the alleged sources of contagion, for the sake of shewing its existence to be merely imaginary. Many of the students in that university, who, with Dr. Rush, derided the doctrine of contagion as a 'bugbear,' exposed themselves fearlessly and with design, to the effluvia from the bodies and lungs of the fever patients in the infirmary, and several in consequence fell with fever, which, in some instances, proved fatal. Now, when Dr. Adams is called upon to reconcile this acknowledged fact, with his notions of the incommunicable nature of fever in the manner supposed by some, he tells us, that there was no instance of the individuals in question infecting others, inasmuch as they went through the disorder in their own apartments, and did not bring with them the hospital air. But we would suggest whether the immunity might not be attributable to more care having been exercised in these cases, and greater precautions taken by their attendants and friends, as the joke of experimental speculation, to use the language of Dr. Gregory, had already been carried sufficiently far. The mention of Dr. Gregory reminds us of a tale which we have heard him relate in his Lectures, for the purpose of establishing the very opposite assumption to that of Dr. Adams and others, and to prove that fever may be communicated in the same way as the more positive contagions, that is, from something secreted by the communicating individual, or formed by pulsating arteries or glands, and imparted immediately and directly, without the intervention either of filth or infectious atmosphere. The Professor informs us that a young woman, of extraordinary beauty, was admitted into the fever wards of the infirmary with typhus, and that several of the students, captivated by her person and manners, were in the practice of sitting on her bed and approaching nearer to her than was prudent; in consequence, several became affected with typhus, who might have ranged the fever wards during a whole season, or, in other words, exposed themselves to the *atmosphere* of fever, with perfect impunity.

Another fact favourable to the doctrine of contagion, is, that when any reigning disorder of a given district visits a family, each individual of such family becomes more obnoxious to the infection, than his neighbours and friends, whose houses

the epidemic has not yet entered :—a presumption, say the contagionists, that the poison creative of the malady, is imparted from one to another, in the same way as small-pox or measles. And still further, we are told of instances in which the actual importation of the virus has been traced from one region of the globe to another, as was the case, it is urged, with the yellow fever which some years since raged at Gibraltar, and which was, with an evidence too palpable to be disputed, conveyed thither from Malaga.

The reader will by this time perceive the nature and the state of the controversy. The question, it will be seen, is, whether fever engenders fever, as small-pox engenders small-pox; that is, by a specific *secreted* virus, created or engendered by the morbid actions of another invalid affected by the same malady. In other words, are fevers generally, engendered, sustained, and propagated, by precisely the same laws as those which regulate the propagation of measles, small-pox, scarlet-fever, hooping-cough, and other maladies, that are admitted by all parties to be actually contagious?

Our own sentiments on this contested point, are, if we may so say, intermediate. The facts of the case appear to us to favour the inference, and indeed almost to establish the assumption in an unqualified manner, that the distempers in question are at once contagious, and not contagious; that in some instances they have an independent origin, and in others, are received by individuals nearly, if not precisely, in the same manner as are other 'morbid *secretions*.'

It has already been stated, and indeed it is a fact generally known, that even those epidemic diseases which are attributed to some unknown states of the atmosphere, as their immediately exciting cause, are, nevertheless, apt to *run in families* :—that is, if a fever prevail for a given time in a certain district, and one individual of a family fall ill, there is greater reason to fear for the remaining members, than previous to this occurrence : such is likewise most decidedly the case in respect of measles or small-pox. But here, in our minds, consists the cardinal point of distinction between the one and the other infection ;—the acknowledged and absolute contagion never affects the frame, how mildly and slightly soever, without producing that state of the secretions by which a precisely similar distemper is capable of being given to another ; (similar we mean in kind, whatever be the difference in degree ;) while an epidemic fever may have the power of engendering a certain quantum of indisposition in the system of another, without positively reproducing itself, unless the external circumstances and internal condition of the new recipient, act conjunctively in aid of the disease-creating

virus, or unless, as the anticontagionists say, the infectious atmosphere be present. But this is by no means necessary for the continuance and spread of the real contagions, although, even these must be allowed to appear and disappear in a way that is not very susceptible of explication upon any other principle than that of something extraneous or atmospherical being essential to their support and propagation.

We have dwelt rather at large, and perhaps with some appearance of repetition, upon these two points; the one, of similarity, the other, of difference, between the virus of fever and the specific contagions; because, while we do not perceive that it is distinctly pointed out by writers on the subject, it appears to us the only clew for unravelling the seeming inconsistency of the facts connected with the diffusion, on the one hand, and the limits, on the other, of infectious disorders.

Against the opinion of those, (for some there are who argue the absolute necessity of contagion *in all instances* for the production of genuine fever,) we may relate the following narrative from Dr. Rollo; and we shall afterwards endeavour to shew of what importance such facts are to the moderate and intermediate inference that we have just announced, as, in our minds, the only legitimate one that can be made from a collation and comparison of seemingly opposite facts. ‘One man (Dr. Rollo says) of the Horse Artillery, was admitted into the hospital with suspicious fever; next day, another. This excited enquiry. It was found they came from two different barrack rooms. These were followed by other men, in all amounting to eight; three of whom came from a separate room; the rest from the same room. The rooms were visited by the commanding officer. All the rooms whence the infected came, were found to have different bedding from the rest of the barracks. The horse artillery being a corps in constant readiness for service, and whose appointments were always complete, had, for convenience of carriage, hammock bedding. The hammocks were rolled up tight every morning the moment the men rose, and they were unloosed when they went into them again at night. At this time we had so much and so constant rain, that this bedding had not been aired or opened, for a single day, for at least two months. The hammocks with their bedding, were examined, and *the moment they were opened, a very peculiar nauseating smell was perceptible*. Immediate steps were taken, and no further mischief ensued. Thus, an infectious fever evidently arose (Dr. R. says) from the confinement of the effluvia of a man’s own person, in a term of about two months.’

Here a difficulty presents itself to the contagionist, which we conceive to be insurmountably in opposition to his tenets, inas-

much as the maladies in question had, we have every thing but absolute demonstration to prove, an independent origin. Nothing of this kind can ever have become the source of small-pox, or measles, or any other really contagious affection. But, on the other hand, these soldiers, thus infected, would be capable of delivering over, as it were, such infection to another, by direct contact or communication, but the secondary disease would, we conceive, assume a type corresponding to the interior state and external circumstances of the new recipient. And it is not perhaps an unwarrantable postulate, to assume that the disorder thus imparted, would in one part of the world, prove to be typhus, in another, yellow fever, and in a third, plague; and that these respective maladies would, from such source, be made to spread, should every thing around them be favourable to their propagation, while they would immediately decline and die away, should they meet with no *pabulum* of growth and nourishment.

In a practical point of view, then, we have arrived, although by a somewhat different route, at pretty nearly the same conclusions with the anticontagionists; and we verily believe that quarantine laws are both unnecessary and inefficient, unless the ship's crew upon which they are enforced, are bound to a place of the same latitude, the same temperature, and the same general circumstances, internal and external, as those from which the vessel had embarked. In other words, we do not believe that the yellow fever could ever by importation be planted in the north of Europe, or that the plague is capable of being brought from the shores of the Levant, into the metropolis of Britain.

It will be seen that we have all along granted to the anticontagionist, the existence and necessity of an atmosphere of fever, in order to insure its continuance. Now, it is a remarkable, and would seem to be a providential circumstance, that although this atmosphere is necessary for the propagation of the particular distemper, those persons who are gradually inured to it, are less likely to be injured, than they who are exposed to it suddenly: thus, a child in a family living in the district of an epidemic, would, if affected at all with the complaint, be likely to have it in a much milder form than one who should visit such family, and in this manner take the disorder. Upon this ground Dr. Adams argues,

‘That if a ship's crew immediately on its arrival, should be the first to shew the plague or any other fever, the probability is, that the cause is to be looked for in their greater susceptibility, and not in their bringing a contagion with them. If the disease should spread, not only over such a town, but wherever else the diseased may fly, the question may be involved in some obscurity. But should it be

confined to the town, and even if those who escape with the disease, never infect the neighbouring towns or villages, it seems unreasonable to accuse the newly arrived crew of bringing a disease which they cannot convey further.' *Epidemics*. p. 51.

Admitting, then, the existence, although circumscribed, the origin and operation, of a feбри-facient poison, as the result of secretion, it becomes a further inquiry of some interest, in what precise manner this virus finds its way into the system of a healthy individual. Is it through the lungs, or the skin, that contagions and infections are received? 'Is infection merely inhaled, or is it sometimes absorbed?' From the views which Dr. Adams takes respecting the *modus operandi* of febrile infection, it may be inferred, (although our Author does not say any thing on the subject,) that he regards the lungs as the sole inlets of infection; and analogy would seem to bear us out in the supposition, that even the more positive contagions are introduced by inhalation; for in those cases where morbid poisons are made to operate upon the body in the way of inoculation, it is always absolutely necessary to open or abrade the outer skin, before the particular effect can be produced. It is not sufficient merely to lay and confine such poisons upon the cuticle. The saliva, for example, of a rabid animal, by means of which hydrophobia is occasioned, might be freely and with perfect impunity made to come in contact merely with the cuticle, provided the part were not in any way wounded; and the inoculation of vaccine matter is always effected by puncturing the skin. It may, perhaps, be objected to this proposed analogy, that the poisons just alluded to, may not be capable of penetrating the outer skin, on account of their comparative density and grossness, while the more subtle and diffusible matter of infection, may possess this power. We find, however, that this is not the case with small pox, the virus of which is possessed of an almost inconceivable and still uncalculated tenuity, but which, nevertheless, when imparted by inoculation, requires, equally with the grosser poisons, that the outer skin should be lacerated or cut, in order to insure its specific effects.* Recent experiments have indeed thrown a

*" The matter of small pox must be applied to a wound, in order to induce the complaint. Dr. Rush informs us, he could not induce the small pox by rubbing the matter on the entire skin; and he likewise mentions that a negro girl took some variolous matter mixed with a dose of physic, which produced no sensible effect.' *Thomas's Modern Practice of Physic*.

This last fact and others would seem to stand in opposition to the opinion that the stomach is sometimes the medium of infection and contagion.

doubt upon the possibility of any, even the most subtle matter, being communicated to the system from without; and although these experiments are not perhaps absolutely sufficient to disprove the fact of cutaneous absorption, they at least serve to strengthen the presumption, that no infectious or contagious materials are capable of permeating the cuticle.

This is not a question merely of physiological curiosity, but of practical moment. Could it indeed be satisfactorily ascertained, that the *breath* of an infectious individual is the only thing to be feared, our apprehensions of becoming infected, would of course be considerably diminished: but it would seem that the skin *excretes*, if it does not take in morbid poisons; and the inhalation of this excretion may equally suffice for the production of its specific effects, as when an individual takes immediately into his own lungs the contaminated expirations of the infected.

We now proceed to a brief inquiry in reference to preventive measures. What are the most eligible means to be adopted in the event of our being visited by epidemics of any kind? Have we grounds for calculating upon the cessation or the extinction of either infectious fevers or contagious poisons?

The question of prevention or of extinction, leads naturally and necessarily to the question of origin; and this part of the inquiry, so far as it relates to the contagions at least, is involved in great obscurity. Agues are observed to lessen both in number and virulence as lands become drained from stagnant water. Plague is a more frequent visiter to a town, in proportion as such town is ill-drained or ill-paved; 'that is, as the excrements of living, and the corrupted parts of dead animals, are suffered to remain on the surface, and to be gradually absorbed by the earth, as was the case with London before the great fire.' By an observation of these facts, we are, to say the least, brought very near to actual demonstration, that the poison of marshes in one case, and the putrefaction of filth in the other, are capable, *cæteris paribus*, of originating the disorders in question: but, when we perceive that no cautions or preventive measures with which we are acquainted, have any influence whatever in arresting the spread and progress of measles, scarlet fever, small-pox, hooping cough; and when, further, we fail of finding any causes, as in the other case, equal to the production of these diseases, excepting their own specific poisons; we are left utterly ignorant as to the essential nature and actual commencement of these poisons. And if we consult the medical records of the ancients, we find the difficulty augmented rather than lessened, for in the older writers on medicine, there is the utmost want of clearness and distinction between infectious and contagious com-

plaints; insomuch that a doubt still remains whether the fathers of physic were, or were not, acquainted with some of the most formidable contagions of the present period. 'On the subject, therefore, of extermination, nothing can with safety be urged till we have some facts to guide us;'^{*} and our inquiries must for the present be limited to the best conduct to be pursued when menaced or visited with a contagious epidemic? To fly from the evil appears at first sight to be the obvious conduct to be adopted; but, besides that this is not always practicable, it ought to be considered, 'that the parties thus removed still continue liable to the disease for the remainder of their lives, or till they have passed through it.' It ought, too, to be considered, 'whether the season at which they fly from the contagion, is not the most desirable in which they can expose themselves to it; or, if females, whether their present security may not render the most interesting period of their future lives, the most melancholy to their surviving friends.'

There is one law applicable to epidemic diseases of all kinds, whether contagious or infectious, with which it is highly important that the public should be made acquainted; it is this, that those who remain in the air to which they are accustomed, often escape the effects of the poison, or, at the worst, are attacked in a milder manner; while those who, in consequence of the reigning epidemic, are removed to a purer air, are often seized with the disease from which they had fled, and in that case almost invariably have it in a more malignant form and violent degree. If the measles or the scarlet fever, for instance, visits a large boarding school, the anxious parents and friends of the children, hasten to rescue them from the impending danger: but let them at the very least be cautious how they do so subsequently to the appearance of any, even the slightest indis-

^{*} We regret that Dr. Adams does not entirely join us with in anticipating the total extinction of small pox by the universal practice of vaccination. Although a friend to the latter, he conceives the small pox contagion to be so insidious and untangible, that it may lie latent for years, and afterwards make its appearance. But surely in that case, its progress would be impeded, were the subjects upon which it would otherwise exercise its malignancy, already precluded from such possibility, by vaccination: and it is really fetching a supposition from too far, to imagine that it may break in upon the world after having lain hid and inactive during a whole generation. For our own parts, we see no reason from what is advanced by Dr. Adams, to alter our already expressed opinion, that provided a universality of public sentiment could be gained on the subject, the necessity for either the small pox or the vaccine inoculation, would come at length to be altogether superseded.

position; for in conformity to the law just alluded to, things will in all human probability go much harder with these children, than if they had been suffered to stay and encounter the malady in the place where they were first attacked. We regret that the narrowness of our limits precludes us from extracting from Dr. Adams's book some interesting matter in reference to this point; but we must now bring the whole subject to a conclusion, by an observation or two on the preventives of infectious diseases.

While the contagions have increased of late years, so far as we can trust to the accuracy of medical records, the plague, ague, yellow-fever, jail-fever, typhus, have lessened both in frequency and virulence. How is this fact to be accounted for? Most certainly by our having come to put a due value upon the preventive powers of a free ventilation and of cleanliness, an improved diet, clothing, sufficient fuel, the absence of dejection and imaginary fears; all of which (as Dr. Adams tells us) 'are the means of prevention, or of cure' 'It is highly satisfactory,' (he continues,) 'that all these are progressively increasing among us; and we may, without indulging any romantic opinions, look forward, if not to the entire extinction of the diseases enumerated, at least to the continuance of their gradual diminution.'

It will be gathered from what we have said in the course of the present paper, that we believe in the absolute necessity of a certain constitution of the atmosphere, as the immediately exciting cause of some of the epidemics; and that this peculiarity is often incapable of being rendered evident to the senses, by any eudiometrical processes with which meteorological science is at present acquainted: but then, we do not think that in the generality of instances, it operates with sufficient force for the production of disease, without the concomitant aid of putrefaction and filth*. It is fair, for instance, to presume, that precisely the same condition of the air has very often prevailed in London, as that which prevailed during the plague of London; but, as the city has been comparatively free from the secondary and combined sources of disease since it has become better drained, and paved, and cleaned, and as we have hitherto enjoyed an immunity from the ravages of the plague from the time that these improvements have had place, it is perhaps equally fair to presume upon a continued exemption from its visits, or at the very least,

* We say—'in the generality of instances;' since we have one exception at least to this in the case of *influenza*, which seems to depend exclusively and entirely upon a certain state of the atmosphere, of the nature of which we are totally ignorant.

to suppose that it can never spread so generally and fatally as in former times.

Even typhus fever itself, which, until very recently, might be considered as the endemic almost of London, is at present a comparatively rare occurrence; and there is no other way of accounting for this fact, than by the attention which has lately been given to *cleanliness* and *ventilation*, as securities against the spread of infectious disorders.

We are now briefly to notice the contents of Dr. Adams's treatise on the very interesting subject of hereditary complaints, which our Author introduces to his readers with the following prefatory observations.

'Two great sources of distress, much aggravated by the uncertainty in which they are involved, are, the danger of contagion and the apprehension of hereditary diseases. The former has often embittered the enjoyment of all that providence has bestowed upon us, and even stifled the feelings of consanguinity, friendship, and love: the ill effects of the latter have been in proportion to the strength of the moral feelings. The dread of being the cause of misery to posterity, has prevailed over the most laudable attachment to a beloved object; and a sense of duty has imposed celibacy on those who seemed by nature the best constituted for the duties of a parent. In these, as in many other highly important questions, men seem afraid of enquiring after truth; cautions on cautions are multiplied, to conceal the skeleton in the closet or to prevent its escape, till our very fears bring the object constantly before us, not in its real form, but multiplied into every possible shape, and magnified in all.'

Dr. Adams goes on further to maintain, that a fearless and fair inquiry into the circumstances connected with hereditary complaints, would be more likely to be productive of good, than that indolent apprehension which is so much indulged respecting maladies that are too indiscriminately regarded as lineal, or necessarily inherited by succession. He tells us that hereditary diseases would have become much more general than is found to be the case, had there been no provision in nature, or in the laws of society, for preventing their continuance and increase; and that these laws are sufficiently operative upon the evil, without the necessity of those unnatural restrictions, the propriety and duty of which have been inculcated by some well-meaning but misguided individuals. That Divine law, he tells us, by which is interdicted the matrimonial union of near relatives, is amply sufficient for the accomplishment of the desired end. In all cases in which we see a succession through several ages of the same diseases, Dr. Adams conceives that the perpetuation of the peculiarity is attributable in a principal measure, not to general admixture, but, on the contrary, to sequestration and banishment from society, and the obligation

which such sequestration imposes to intermarriage among relations. This he thinks is the only rational manner in which the goitre and cretinism of the Alps can at all be explained.

‘Let us suppose,’ (he says in illustration of his principle) ‘that a family in whom the swelled throat was hereditary, had found it necessary to emigrate. That from their imbecility they had sought a secluded spot, and had remained for many generations secluded from the rest of the world. In such a community no cause would exist to lessen the family peculiarity. The disease is not influenced by climate in such a degree as to destroy prematurely those who are most exposed to it. The constant sight would lessen that repugnance to a deformity which would be disgusting to strangers; add to this, at the most interesting period of life, the progress of the disease is often such as to be little noticed where its most advanced stage is perpetually obtruding itself. By such a family, I conceive the less accessible parts of the Alps and Pyrenees were peopled: at what period it is impossible that we should now ascertain. That they were once comparatively few in number, or confined to the most secluded parts of the Alps, we may conclude, as they are unnoticed by any writer of antiquity excepting Juvenal; and that they were frequent in his days, cannot be questioned, whatever allowance it may be right to make for his strong propensity to caricature.—*Quis tumidum guttur miratur in Alpibus?*’

This idea of the perpetuity of disease from isolation, Dr. Adams supposes to be strengthened by what has been observed in animals.

‘Sir John Sebright informs us, that if a flock of sheep, in which there is any defect, are permitted to breed *in and in*, the defect will gradually increase among them; and Colonel Humphries, by selecting for breeding a marked variety, has succeeded in procuring a flock, all of them with deformed bones. If the same causes operate in man, may we not impute to them many endemic peculiarities found in certain sequestered districts which have hitherto been imputed to the waters, and other localities? And may we not trace a provision against such a deterioration of the race, in that revealed law by which any sexual intercourse between near relations is forbidden on pain of death? This prohibition, as far as we can judge, proves sufficient to prevent the too great influence of such an hereditary cause, since the number of maniacs does not increase in proportion to our increased population, and the great exciting causes of madness, namely, increased wealth and other sources of ambition. Nor is this the only provision we can trace. The worst stages of madness are attended with a total indifference to the sex, not to mention the very general inclination to suicide, which the utmost vigilance cannot often prevent. Seeing then how little is left in so important a concern to the operation of human institutions, have we not reason to be satisfied with the provisions of nature, and with the Divine commands? Yet in the most serious of all hereditary peculiarities, the great susceptibility to madness, celibacy has been recommended

as a duty. Before we venture to propose measures contrary to one of the first impulses of nature, and to the first blessing which the Almighty Fiat bestowed on man, it becomes us seriously to weigh the consequences.*

These extracts will be sufficient to shew the scope and tenor of Dr. Adams's reasoning. We shall now give our readers a general abstract of the manner in which he details his principles and maintains his assumptions. It is necessary, we are told, always to keep the distinction in view between a *family* and an *hereditary peculiarity of constitution*, which consists in this, that the first is confined to a single generation, to brothers and sisters of the same family, and the second is traced from generation to generation. The period of life at which diseases appear, is the next point of moment. They either shew themselves at the birth, or they arise afterwards. It is in the first case alone that the application of the term *hereditary disease*, can with propriety apply: (and those diseases that appear at birth are rarely hereditary :) the others can be considered only as *hereditary susceptibilities to disease*. Now, this susceptibility may be so strong, that the disease shall follow almost inevitably; or it may be, as in the greater number of cases it is, so comparatively slight, that the actual malady may be prevented by timely care, by a due application of the resources of art, and a proper direction of the energies of nature, more especially at those periods when the frame is about to undergo radical and prominent changes.

But we cannot follow our Author through all his detail; we shall therefore confine ourselves to a statement of his deductions from the whole of the Inquiry, and we shall give it in his own words.

* In order to shew what a difference of sentiment obtains on this point between contemporary writers of repute, we give the following quotation from Dr. Reid, as opposed to that just made from Dr. Adams.

‘Nothing can be more obvious than that one who is aware of a decided bias in his own person towards mental derangement, ought to shun the chance of extending and perpetuating, without any assignable limit, the ravages of so dreadful a calamity. No rites however holy, can, under such circumstances, consecrate the conjugal union. In a case like this, marriage itself is a transgression of morality. A man who is so situated, in incurring the risk of becoming a parent, involves himself in a crime which may not improbably project its lengthened shadow, a shadow which widens in proportion as it advances over the intellect and the happiness of an indefinite succession of beings.’ *Reid on Nervous Diseases*. p. 185.

‘If what has been advanced in this paper,’ (he says) ‘should be confirmed by future observations, the result will be

‘That *connate* diseases or privations (or in other words those which appear at birth) are not hereditary.

‘That *dispositions* to certain diseases are more commonly *family* than hereditary: that the diseases arising from them usually shew themselves at certain ages; if early in life that we have little chance of preventing or curing them; but that *such of the children as escape that age, are as safe as the descendants from other families.*

‘That hereditary predispositions to the most prevalent maladies are brought into action either by climate, which destroys at an early age those who would be the means of transmitting such predispositions to posterity, or by *such external causes as may often be prevented.*

‘That whenever an *hereditary* or *family susceptibility* to any disease is suspected, the changes in the constitution induced by gestation, parturition, and the more advanced climacterics, should be particularly attended to.

‘That if the human race, like other animals, has a constant disposition to restore itself from every irregularity, the Divine law which forbids any sexual intercourse between near relations, seems sufficient to correct every peculiarity unconnected with climate.

‘That if an *hereditary disposition* is generated by climate, it must progressively increase from the constant operation of such combined causes. That no remedy, therefore, can be sufficient, but the prevention of propagation as soon as the disposition becomes hereditary, and that *such provision is made by the diseased action itself.*

‘That as far as our inquiries into these irregularities have hitherto extended, sufficient provision is made for correcting them by the influence of climate, by the interdiction of sexual intercourse between near relations, and by the effects which the irregularities themselves induce.

‘That all interference, therefore, with the dictates of nature, beyond the expression of revealed will, appears unnecessary.

‘That to lessen anxiety, as well as from a regard to the moral principle, family peculiarities, instead of being carefully concealed, should be accurately traced and faithfully recorded, with a delicacy suited to the subject, and with a discrimination adapted to the only purpose for which such registers can be useful.’

We have left ourselves room for only one or two concluding observations.

In the first place, we think Dr. Adams has deserved well of the profession, and of the public, by demanding a fair scrutiny in regard to certain notions on the subject of hereditary transmissions, which have been handed down from generation to generation, and which have often served to inspire an unfounded and mischievous apprehension, distressing in the highest degree to individuals, and destructive to the peace and happiness of families.

Secondly, he has exhibited an interesting and in some degree satisfactory view of the economy of Providence, in providing counterpoising agents to that regular deterioration of the race of men, which must otherwise follow from the introduction of evils principally of man's own creation. For, if madness were as absolutely hereditary as is conceived by some, its transmission from parent to progeny, together with the daily increasing operation of those causes which are principally concerned in its production, would by this time have occasioned madness to be as common and general, as it is comparatively rare.

In the last place, we must remark, that our Author's good intentions seem to carry him too far, when he calls in question the propriety of any preventives to conjugal union, arising out of the consideration of family peculiarity. Far be it from us to advocate for a moment the cause of a cold, calculating policy, in reference to a transaction in which the feelings ought to be a prime and principal guide of conduct; but surely there often do occur cases, in which it is the duty of the individuals concerned, to sacrifice such feelings to prudence, and to think of their progeny as well as of themselves.

Dr. Adams is one of the few medical Authors, who contrive to throw an air of general interest over their lucubrations, by which they invite the uninitiated to important but otherwise repulsive inquiries; and thus, without having recourse to any empirical manœuvres, make their manner conducive to their matter. His notes, however, are too long: indeed, it would have been preferable to have incorporated them into the substance of the respective works to which they are appended.

Art. IV. *Oriental Scenery: or Views of the Architecture, Antiquities, and Landscape Scenery of Hindoostan.* By Messrs. Thomas and William Daniell; reduced from their folio Edition of the same Work, and carefully copied under their Direction. Imperial 4to. Price 18l. 18s. In Six Parts, forming two, or three, Volumes, and comprising 150 Engravings. W. Daniell, and Longman and Co. 1812—16.

NO delineation of Indian scenes and structures can maintain any competition with the larger work of Messrs. Daniell. It is not merely one of the foremost works in point of splendour, that ever appeared; it is acknowledged by all inspectors who have visited the region depicted in it, to be distinguished by an admirable fidelity of representation. They say that the imagery retained in their minds, identifies itself instantly with that presented to their eyes by these imitations; that they feel as if placed again, for a little while, amid these illuminated

landscapes, and unchangeable costumes, and decaying mansions of gods. The persons who have never visited those climes, are struck with a totally foreign character of the scene and every object in it, with the consistency with which this character is preserved through the whole series of representations, and with its conformity to whatever the confessedly best describers have attempted to convey by words—words, however, which, the inspector of these pictures confesses, never before had so vivid a significance to his imagination.

The work was published at successive periods, some years since; and it was preceded by the following Advertisement, which is reprinted in this reduced edition.

‘As it will naturally be enquired on what foundation these Drawings claim the attention and confidence of the public, it may here be deemed proper to state, that Messrs. Daniell resided many years in India, during which time they not only visited those parts which have already attracted the notice of the curious, but many others, either not at all, or but little known to Europeans. They copied with care the natural scenery of the country, and endeavoured to obtain the most accurate representations of every object of importance; giving no less attention to whatever related to the arts and manners of the inhabitants. Although that country unites in itself more variety, beauty, and grandeur, than perhaps any other in the world, it is the very singular and extraordinary productions of Architecture that constitute its most striking features. In the splendour as well as magnitude of their buildings, the ancient inhabitants of Hindoostan were inferior to no nation whatever; and though their Mahomedan conquerors have been in general unfriendly to genius, and have persecuted that theology whence the greater part of their public edifices derived their origin, they encouraged Architecture; and the country, especially to the northward, still retains numerous examples of magnificence and taste, which at different periods have been displayed by the Princes of the Mussulman faith.

‘From this vast magazine of architectural art, from a country abounding in whatever is beautiful and sublime in nature, Messrs. Daniell have formed a collection of great extent, which they trust will prove an important and useful addition to the general mass of Oriental information; and indulge a hope, that, while many of their scenes will gratify the admirers of beautiful nature, the veracity of the whole will render them acceptable to those who delight in the study of Indian history, or the religion and arts of that extraordinary country.’

But a luxury which, in the form of a single set of engravings, costs two hundred pounds,* must be, to the majority of even persons of curiosity and taste, much the same thing as gardens

* The prints are coloured in imitation of the original drawings, and of the dimensions of twenty-four inches by eighteen.

in the moon. It has therefore been very properly determined to publish, at less than a tenth part of that price, a reduced edition which should retain as much of the effect of the magnificent original, as it should be possible to preserve in prints of comparatively small size, and without the addition of colouring. The work has been in the course of publication several years, and is now finished. All the plates of the Atlas edition are copied, and with great attention to faithfulness of imitation. They are in aquatinta, and the greater proportion of them finished with exquisite care. They combine with a beautiful softness a distinctness and precision in the details, very difficult and unusual in aquatinta engravings on so contracted a scale. The complicated, diminutive, ornamental, workmanship on the buildings, is marked with admirable clearness. The fantastic and umbrageous forms of the Banyan trees, so often occurring, are done in a very rich and picturesque manner. Many of the plates display nearly the utmost refinement and perfection of which the mode of engraving is capable: in here and there one, the artists seem to have been tempted to indemnify themselves, by a little too coarse and uniform a grain, for the exquisite delicacy of their workmanship in so many others.

This beautiful series of prints will be a contribution of no mean value to the knowledge which it would seem reasonable for cultivated Englishmen to desire, of a country which is becoming so exceedingly important to us. The works of nature, and the most remarkable labours of man, in that country, are here exhibited with unquestionable truth as to the grand constituent—*form*: that which is necessarily left to the imagination, is *colour*; which is not, it must be confessed, a trifling matter in representations of a tract of the earth so strikingly contrasted, in the appearance of its ground and of its sky, with our own. The deficiency is the more sensibly felt from the consideration of the peculiar excellence in point of colouring by which the works of Messrs. Daniell are distinguished.

At the same time we acknowledge that, with the exception of a very extraordinary excellence in the management of colour, an excellence like that displayed in the works of these eminent artists, we are much of the opinion of those judges who declare against the combination of colour with engraving. At any rate, performed as it has generally been, it has notoriously contributed to spoil the public taste, and to injure a fine and inestimable art. Messrs. Daniell may most justly assume an unlimited licence of exception to a general rule; *they* have shewn it 'more honoured in the breach than the observance'; *they* have done, in their great Oriental work, something which may be admitted to surpass, in a certain degree, the powers of simple engraving; but the general run of performances in this

mixed, not to say heterogeneous, style of art, have been so wretched, that sound taste eagerly welcomes that ascendancy which pure engraving appears to be now acquiring in public estimation;—an ascendancy which, we repeat, will never lower the value of a work like the '*Oriental Scenery*.'

One distinct sixth part of the series consists wholly of landscapes, strictly so called. It is a selection of the most picturesque views delineated in the long and adventurous survey from Cape Comorin to the mountains of Sirinagar; from the heights of which was seen, on the horizon, some part of that stupendous chain of Himmaleh, which transcends in elevation even the Cordilleras of South America. These views are exceedingly various, and many of them very bold and striking. Too great praise cannot be bestowed on the artists for the zeal and courage which carried them so far away from the precincts, the commodiousness, and the security, of the great European settlements, into the wild, and gloomy, and sometimes, no doubt, hazardous tracts of the remote interior.

The greater proportion of the plates have for their prominent subjects some of the wonderful works of architecture; but very many of these have also all the beauty and effect of landscape, the contiguous and sometimes the distant scene being brought into the view. The mighty labours of departed generations are in all the forms of temples, mausoleums, palaces, mosks, forts, baths; some nearly perfect, some in a state of partial dilapidation. They are of various ages, but many of unknown antiquity. There are many huge piles of Mahomedan structure, but the more numerous and the most stupendous are the labours of Hindoo idolatry. In their forms and arrangements they are indefinitely diverse, defying all models and orders. They are fantastic, elaborate, and decorated to infinity; in parts not unfrequently elegant, in whole often sumptuous and vast, but probably never sublime. There is considerable symmetry in some of the structures, but it is the kindred and conformity of congregated littlenesses. There is no mighty simplicity and compass of conception; no notion of a grand effect but by means of infinite labour and accumulation. There is device, and detail, and ramification, and conceit, and fantasy, to the absolute stupefaction of the beholder. The endless particulars seem as if intended to baffle all attempts at forming a collective idea of the whole. What a change of element, to pass from these measureless masses of detail, these bulks frittered into multitudinous shapes, to the harmonious simplicity, the *oneness*, if we may so express it, of the Grecian structures! Material magnificence is necessarily composed of things separately diminutive; the right principle is to make them lose all that distinctness to which the character of littleness would

adhere, in the conformation into one great object; but these Orientals would seem to have studied, in their combination of components and parts into a great whole, how to retain them as much as possible still distinct and palpable in their own littleness.

It would be rash to say that such a description is universally applicable; but we think it will be found to be very generally so.

One of the six parts is occupied with the excavations at Ellora; and in another there are several views of the cavern temple of Elephanta. The mind sinks in profound amazement at these miracles of indefatigable superstition.—To think how the slaves of the Power of Evil will work in his service!

There are several views of the public buildings of the Europeans: these might have been spared; but as the work might reasonably be expected to attract the particular attention of the wealthy persons in England, who had once resided in India, it was probably deemed good policy to bring to their sight the edifices they had perhaps been concerned in raising, or which had been their resorts of business or pleasure.

We cannot but complain of the scantiness of the letter press. In many of the instances it consists of but a very few lines. Without going into elaborate descriptions or discussions, there might have been given, in the compass of a page or two, many particulars of acceptable information. We are very often left in ignorance of even the simplest measurements of the structures delineated. How many incidents too, of considerable curiosity and interest, connected with the spots, perhaps occurring at the time of their presence there, must have been recorded or recollected by the artists.

In dismissing this elegant work, with every friendly wish for the reward and the fame of its Authors, it will not be altogether foreign to our office to notice an instance of generous liberality on the other side of the channel. Monsieur Langles, justly celebrated for his attainments in Eastern literature, is publishing, in parts, a very costly work, under the title of *Monuments, Ancient and Modern, of Hindoostan*, which is to contain one hundred and fifty engravings. His letter-press, averaging perhaps five pages to each plate, contains, as might be expected, much learned investigation; but the plates form the main attraction of the work, and the plea for its costliness. In his introduction, in which he states his design, gives account of his resources, and speaks of the valuable drawings he has in readiness, he mentions just once the name of Messrs. Daniell, without distinction, among a number of other persons who have been occupied with Oriental subjects, observing that he is very sensible of the value of the labours of all these men,

and shall take care to be faithful in any quotations he may make from them ; but that his design is ' very different ' from theirs.—Who would have expected to find that about four-fifths of his engravings are mere direct copies of those of the work of Messrs. Daniell !

Art. V. *An Account of a Voyage to Spitzbergen ;* containing a full Description of that Country, of the Zoology of the North, and of the Shetland Isles ; with an Account of the Whale Fishery, By John Laing, Surgeon. With an Appendix, containing some important Observations on the Variation of the Compass, &c. By a Gentleman of the Navy. 8vo. pp. 173. Price 5s. Mawman. 1815.

THIS small volume is the result of two voyages to the Arctic regions, made by the Author in 1806 and 1807, in the capacity of surgeon to a whale-fisher. It is partly in the form of a journal, and partly in that of pieces of natural history and topographical description. Inaccurate in composition, and not pretending to depth of science, it gives, however, a lively and entertaining display of the appearances of Nature, and the habits of human life, in a part of the globe more remote in point of character than of local position, from our own. These appearances and habits have indeed been very often described, but the attraction of their strangeness and wildness is not to be worn out by repeated representation.

A considerable portion of the book is employed in describing some of the Shetland Isles, where the ship, in its passage from Whitby, touched for the purpose of completing the requisite number of hands. But the Author's inspection of these isles was so very transient, that he is reduced to quote Pennant's accounts of some remarkable spots and objects, which it would be mortifying to a man of curiosity, when in the neighbourhood, not to be able to see himself. We may doubt whether it would not have been as well to limit his account to what he observed himself, or could state from some other than well-known written authority. It is nevertheless entertaining to have the images again brought before us of caverns and chasms, of the vegetable and animal remains discovered underground, of the daring and perilous mode of obtaining the wild-fowl and their eggs in the recesses of the tremendous perpendicular precipices, and of the relics and monuments of ancient superstitions. The domestic and agricultural economy of these islands, the diminutiveness of the tame animals, and the magnitude of the wild birds, came in a measure under our Author's observation ; and they form a picture strikingly foreign, as compared with any thing familiarly seen by southern Britons.

Our Author had his share of nightly disturbance from the fowl called 'stormy petrel.' 'On account of their clamour at night, (being silent through the day,) they are hated by sailors, who (imagining they forebode a storm) call them witches. Our sailors shot many of these birds, but that had not much effect in making the others keep a more respectful distance.' The lovers of animal magnificence may often be gratified by the sight of the king of birds; but the Shetlander very naturally makes too much account of his lambs, to be ever pleased at the sight of this fine object, but when he sees it dead. There is a certain reward constantly offered for its destruction.

The human condition in these islands must be pronounced wretched, even when estimated by a standard which shall already have excluded almost every thing ordinarily denominated a luxury in civilized society. The agriculture is poor and unproductive. Its labours are, by the constitution of the community, assigned chiefly to the women, to whom nature has allotted so many other cares and toils. At the same time they have but little to envy in the severities endured by the men in their fishing, and the frightful perils of their fowl-catching among the cliffs. These cliffs are in some places from sixty to a hundred fathoms high.

'The attempt is mostly made from above. The dauntless adventurer descends by a rope made either of straw or hogs' bristles, and held by a person at the top. Oftentimes the rope breaks, and the unhappy fowler is either dashed to pieces or drowned. The necessity of shifting the rope from place to place, with the impending weight of the fowler and his prey, render the attempt much more hazardous.'—'What is still more extraordinary, custom has so hardened the Shetlanders against a sense of danger, that they will wander among the rocks at night, in order to surprise the old fowl upon their nests.' p. 40.

'The men are exposed to intense cold at the fishing, where they remain twenty-four, thirty, and sometimes forty-eight hours, in open boats; get their feet wet; and when they come home have but very sorry cheer to accommodate themselves with; nor is their daily employment sufficiently laborious to prove a healthful exercise. Hence proceed colds, coughs, phthisis pulmonalis, and every thing which renders the frame a complete nest of complicated disorders.' p. 54.

The fishery is, it seems, urgently promoted by the proprietors of the land, who 'bind the tenant assiduously to attend his landlord's fishing as long as he possesses his farm.' Any failure in this is a forfeiture of his tenure; while this same landlord takes very little concern about the manner in which the land is cultivated. Indeed, he compels the tenant to make that a matter of very inferior interest. He considers his estate as consisting more of sea-water than of solid ground; and whatever of this

latter element is not contiguous to the former, he despises too much to attempt to make it of use.

‘So prevalent is the rage for fishing, that the only land used in husbandry is that along the sea-coast, which bears no proportion to that lying waste and uncultivated.’ ‘The whole land-rent amounts to about 5000*l.* per annum, which is a small sum when compared with the profits which the proprietors make by the fisheries in which they are all concerned.’ ‘They make their lands subservient to this trade by letting them in small portions to fishermen.’ ‘The young men get premiums of small subdivisions of land, (though without lease) on their taking wives.’

There are other political regulations tending to promote premature marriages. This is a very modern policy of the proprietors, adopted for the purpose of creating a population which shall have no resource but the fishery. Accordingly, it is grown far too numerous, according to our Author, to be supported by any produce of the land; is crammed, to a miserable excess, into the low, dark, smoky cabins along the coast; and is at last so overrunning, that numbers are necessitated to go on board the merchant ships that touch at the islands, or enter into the royal navy. We should have mentioned that these unfortunate amphibious farmers are obliged to sell their fish to their landlords at a fixed price.

On the island of Jan Mayen were seen some vestiges of those buildings where the fishers of former times boiled their blubber. ‘This practice,’ says our Author, ‘of boiling blubber in the North, has long been discontinued, and is now performed on the return of the vessels to their respective coasts.’

The first full specimen of the Arctic character, was presented by Bear or Cherry Island, in the 75th degree of latitude.

‘The surface is mountainous, craggy, and dreary in its prospect; exhibiting in some places a scene of black stupendous precipices; and in others lofty eminences covered with snow. The ears of people approaching this island are incessantly assailed with the sounds of the impetuous waves dashing against the rugged shores; the crashing collision of floating ice; the discordant notes of innumerable birds; the barking of arctic foxes; the snorting of walruses; and the dreadful roaring of the polar bears.’

The ice-bergs of Spitzbergen speedily came in view, with their dreary but romantic and often sublime beauty; and those accumulations called *packs*, excited sensations but little corresponding to the vulgar familiarity of their denomination.

‘In storms large masses of ice are frequently piled on each other, to a considerable height; these are called *packs*, and often assume a very fantastic appearance. The grinding noise occasioned by the collision of those huge masses of ice against each other, and against the ship, not only fills the mind of the auditor with a degree of

horror, but for a considerable time deprives him of the sense of hearing.'

This is quite in harmony with the prevailing character of the Spitzbergen coasts.

'The general aspect of this gloomy and sterile country, affords a scene truly picturesque and romantic. The shores are rugged, bold, and terrific, being in many places formed of lofty, black, inaccessible rocks, some of which taper to exceedingly high points, and are altogether bare, and almost destitute of vegetation. The entire face of the country exhibits a wild dreary landscape, of amazingly high, sharp-pointed, mountains, some of which rear their summits above the clouds.'

The melting, during the warm season, of the snow and ice in the spaces between the mountains, (they can hardly be called valleys, they are filled up to such a height with ice,) produces many grand cascades. The appearance and noise of these, combined with the other characteristics of a scene so gloomy and majestic, form 'a *tout-ensemble*,' our Author says, 'which can be but faintly conceived.'

In latitude, by observation, 81 deg. 50 min. the ship had a 'sea almost quite clear of ice, with a great swell: the weather serene.'

'Had our object,' says Mr. L. 'been the making of discoveries, there was not *apparently* any thing to have prevented us from going a good way farther to the north; at least we did not perceive any large fields of ice in that direction; though it is more than probable we should have very soon fallen in with them. We were a little farther north than Captain Phipps, who ran a great risk of being locked up entirely by the ice.' 'The want of ice in that place where we were, was perhaps owing to the effects of some late gale clearing it away. The great swell in the sea appeared to indicate this to have been the case.'

The ship was considerably successful in the capture of whales. There are several curious relations of incidents in this employment, with a variety of descriptions of the modes of operation; together with accounts of the habits of the whale, the polar bear, the sea-horse, and other arctic animals. These subjects, however, have been made extremely familiar to us by a multitude of writers; so that it does not seem requisite to make any extracts from our Author's plain, strong, rough, seaman-like descriptions, the general truth of which is beyond all doubt, while he is not to be held out as a model of scientific precision.

No extraordinary perils appear to have attended these successful voyages.

Some anonymous gentleman has furnished a rather interesting short appendix, consisting partly of observations on the variation of the compass, and partly of a curious description of the town and people of *Hammerfest*, near the North Cape.

Art. VI. *Lexicon Græco-Prosodiacum*, auctore T. Morell, S. T. P. olim vulgatum; typis denuo mandavit, permultis in locis correxit, exemplis à se allatis et animadversionibus illustravit, verbis à MORELLO omisis quamplurimis auxit, et Græcis vocibus Latinam versionem subjecit Edvardus Maltby, S. T. P. Royal 4to. pp. viii. xciii. 1148. Price 5l. 5s. At the Cambridge University Press. London, Cadell and Davies. 1815.

THE original work of the "old Grecian," Dr. Morell, was published by him at Eton, in 1762, with the title of *Thesaurus Græcæ Poeseos*, and was reprinted five years afterwards at Venice, under the care of Sciugliaga. Scholars have always preferred the Eton edition; but, for several years both have been scarce and dear. Dr. Maltby has rendered an important service to those who cultivate classical literature, by this republication. But our obligations to him rise much higher. So numerous and so valuable are the emendations, improvements, and additions, with which he has enriched the work, that it would not be extravagant to affirm that he merits nearly as much praise as the original compiler. During many years, he has devoted all the time which he could command, to this more than Herculean labour; and he has bestowed upon it, without parsimony, the fruits of an extensive acquaintance with the classical criticism of the Dutch, the German, and the Porsonian schools.

As some of our young readers may not have seen the original work, we shall, in a few words, endeavour to make them acquainted with its plan and utility.

The general plan of the *Thesaurus Græcæ Poeseos* resembles that of the well known *Gradus ad Parnassum*. All the words are professed to be exhibited, which occur in the remains that time has spared of the ancient Greek poetry, of every age and every species; and not only those which occur in great and regular works, but such as are dug out of the dark ruins and fragments of lost authors, of whom scattered remains occur in Athenæus, Photius, Stobæus, and the old Lexicographers, Grammarians, and Scholiasts. To each word are appended the signification in Latin, (which is one of the present editor's improvements,)—verses which serve not only for authority but for illustration,—synonyms,—epithets,—and, under the title of Phrases, citations of versions and passages, in which either the word occurs in an illustrative connexion, or the same idea is conveyed by other terms.

Prefixed is an ample Treatise on the Greek Prosody and Metres, which, till the great accession of information from the labours and singular felicity of Mr. Porson, was regarded as the best and most comprehensive tract on the subject.

The amendments and additions made by Dr. Maltby, may be stated under the following heads.

1. The Latin signification is annexed to each word in the alphabetical series. When the meanings are more than one, they are arranged in the order of derivation from the primary sense, and are distinguished by figures.

2. Upon the same principle of observing the order of derivation, the order of the Synonyms and Epithets is frequently changed for a natural and luminous arrangement.

3. The citations, instead of being left, as they were by Morell, so short that neither the meaning nor the prosody could be sufficiently made out without referring to the author, are enlarged to a length capable of giving both the sense and the metre.

4. Large and numerous additions to every part of the Lexicon, occur in almost every page.

5. When the examples do not demonstrate the quantity, the usual marks of long and short, with a valuable improvement of Dr. Martin Davy, are put over the syllables.

6. In the insertion of citations under the head of phrases, a regard is had not only to their immediate and professed purpose, but to the selection of passages intrinsically valuable for their sentiments, or their beauty of expression.

7. All the sound matter in Morell's Appendix is inserted, at the proper places, in the body of the work.

8. Very numerous Notes are added, Metrical, Critical, and occasionally Interpretative. In these Notes, the doctrines and opinions of the most eminent scholars are introduced, and frequently in their own words.

9. Dr. Morell's Preliminary Treatise on Prosody and the Metres, is accompanied with Notes, and followed by a Supplement in which all the canons and elucidations, which have engaged so much attention and study since the publication of Mr. Porson's Preface to the Hecuba, are proposed to the reader's view in a luminous and elegant manner.

Valuable materials from Morell's own manuscripts were communicated by Dr. Burney; whose assistance, and that of Dr. Parr, Dr. Kaye, and others, the editor handsomely acknowledges.

We shall now extract two or three words, as specimens of the plan and manner of the work. The parts included between stars, are additional matter by Dr. Maltby, as are also the notes.

ἁἁτος¹, *ου. ὁ ἡ. *penult brevi. innoxius.*

μηστρησσειν αιθλον ακατον* ου γαρ οἶω. Φ. 91.*

αυτος μιν δη αιθλος ακατος εκτελεισται. χ. 5. Vid. Dawes.

Misc. p. 182.

* πυγμαχίην, ἡ καρτος ααατος, ἡ τε χερσιν. Apoll. II. 77.*

In Homero forte olim legebatur αααατος, et digammo postea omissio, antepenultima manebat longa. Vid. Heynii Not. in II. Ξ. 271. et Not. et Excurs. in II. I. 116. Videndus etiam Ricardus Knight in *Analysi de Græc. Alphabet.* pp. 56, 58. et in *Prolegom. ad Homerum.* pp. 143, 144, 145.

* ααατος. penult. longa. inviolabilis. Knight. non decipiendus. Damm. qui lædi nequit impune. Heyn.*

αγρι, νυν μοι ομοσση ααατον³ Στυγος Ἰδωρ. Ξ. 271.

* Dawes. legit ΑΝΑΦΑΣΤΟΣ. Knightio placet, ut magis Homericum, ΑΑΦΑΣΤΟΣ, vel ΑΑΦΑΤΤΟΣ. Hanc vocem, in qua penultima longa est, crediderim ab α privativa et ααζω (βλαπτω. Vid. Hesych.) profluxisse, et prætulero ΑΑΦΑΣΤΟΣ. Monitos autem velim tirones, ααατος et αατος non solum metro, sed et sensu, ab ααατος differre. Hujus enim vocis significatio est passiva. Illæ vim habent activam, quod quidem fit interdum in aliis verbalibus, quæ a præterito passivo descendunt.

* Morellus neque differentiam significationis inter ααατος seu ααατος, et ααατος, notavit; et credidisse videtur particulam α in his vocibus nunc privativam esse, nunc intensivam. Equidem, ut supra monui, in utraque voce privativam esse puto.

Οργη. ira. 2. indoles, mens. 3. superbia.

οὐδεν, Κυρῆ, οργῆς ἀδικωτερον, ἢ τον εχοντα
πημαίνει, θυμῷ δειλα χαρίζομενη. Theog. 1221.

* 2. παρφαμεινα λιτανειν. του δε τ' οργαν
κνίζον αιπεινοι λογοι. Nem. 5. 58.*

SYN. 1. Οργιλοτης, μῆνις, χολος, κοτος, μαυια. εκδικησις.—το οξυθυμον.
Eur. 2. τροπος, θυμος.

EPITH. Αγριος, αλογιστος, ατεραντος, απρονοντος, αμφιλογος, αδαμαστος, απατος, θαρσαλια, θυμαλης, ευανθης, μιλιχος, μεγαλητης, βαρυθυμος, πολυτοικλος, πολυδυνος, παρναμος, τραχεια, υποκαρδιος, χαλεπη.

PHR. Ζεις αιματος. Theoc. τηκεδων κακη.

οργη δε φανλη πολλ' ενιστ' ατχημονα. Eur.

* ὥσπερ δε θνητον και το σωμ' ημων εφυ,
οὕτω προσηκει μηδε την οργην εχειν

αθανατον. ὅστις σωφρονειν επισταται. Id. Fr. Philoc.*

As the utility of such a work as this rests essentially on its perfect fidelity and accuracy, it is an obvious inquiry, Can a young scholar safely rely upon this, for such aid as may be legitimately sought, in his attempts at composing Greek verse? We answer, that the *Phrases* are all, in fact, citations, and are substantiated by reference; that any person moderately skilled in Greek, can form his own judgement of the alleged *Synonyms*, as they are improperly called; that, in matters of *prosody*, no question of practical moment can remain unsolved; but that, with respect to the *Epithets*, we do not feel our ground

equally firm. Are all those epithets such as do actually occur in good authors? Might one, without fear, apply them, if suitable to the subject? Were they really collected from authors; or are not some of them the mere offspring of Neander, Dinerus, Nicolas Caussin, or Posselin?

The original edition was printed without accents; and they are absent from this, except that the circumflex is uniformly annexed, which answers the most important part of this business. But in Dr. Maltby's Notes all the accents are regularly introduced. The acutes and graves are also marked, when they discriminate words which have the same orthography.

The typography of the former edition was far from handsome: that of the present is superb. The volume is very bulky; but two titlepages are given, so that it may be bound in two. The paper is agreeable to the eye, but it appears of too soft and flimsy a texture for a work of durable importance. A fine portrait of Dr. Maltby fronts the title; and before Morell's own dedication is placed a copy of the portrait of himself, which he prefixed to the first edition. It is from a painting by Hogarth, and is highly characteristic, not to say caricature. For so large, elegant, and valuable a book, the price cannot be esteemed great.

To those young men who, either for improvement or for honour, apply themselves to the composition of Greek verse, it is scarcely needful to say that this work will be found of the highest advantage, if not of indispensable necessity. But this is, by no means, the only object to which it may be usefully applied. The Prosodial Introduction, as corrected, supplied, and extended by Dr. Maltby, is the most perfect compendium of the laws of Greek versification any where to be found. For the ordinary purpose of a dictionary, in reading any of the poets, the use of this Thesaurus will be more instructive and improving than that of any other Lexicon. The scholar will find it a repository of sententious and beautiful passages, which may agreeably and profitably occupy moments of casual leisure. And if, for any of these purposes, it be used with attention and perseverance, it can scarcely fail to produce and nurture those habits of accuracy without which classical learning can be neither attained nor preserved.

Art. VII. *Elements of Hebrew Grammar, in two Parts.* Part I. The Doctrine of the Vowel Points, and the Rudiments of the Grammar. Part II. The Structure and Idioms of the Language. With an Appendix containing the Notation of the Hebrew Verbs in Roman Letters. By J. F. Gyles, Esq. A. M. 8vo. pp. 211. Price 12s. Hatchard. 1814.

BETWEEN the plan of learning Hebrew with points, on the ground of their being coeval with the language, and essential parts of it, and that adopted and recommended by teachers who discard them altogether, a middle course might, perhaps, with advantage be adopted. The points may not indeed be of primary consideration, nor possess those claims to antiquity and authority, which have been asserted and maintained by their zealous advocates; yet they may be of importance for critical purposes, and worthy of some attention, as affording aid in the attainment of Hebrew learning. Persons who have commenced the study of the Hebrew language on the plan recommended by Parkhurst and other anti-Masoretic Hebraists, would perhaps do well to make themselves acquainted with the opposite system, and to acquire at least so much knowledge of the points as will enable them to judge of their practical application. For the use of such students, as well as of those who are commencing the study of Hebrew, the work before us will be found well adapted.

The plan of this Grammar, Mr. Gyles informs us in the Advertisement prefixed to the work, arose out of the difficulties which opposed his progress in the Hebrew language. He has not, however, stated either the kind or the extent of these difficulties, and we are not able to explain them, since the principles he has embodied in the first part of these Elements, are not distinguished for novelty; nor is less labour than was previously necessary, required on the part of the student. As an elementary work this publication has its advantages. The arrangement is good, and the rules and observations are conveyed in perspicuous language. Technical terms are explained as they occur: paradigms of the verbs are inserted. The Hebrew letter employed throughout the work, is neat and well defined. The notation of Hebrew verbs in Roman letters, will materially assist the student in acquiring the Masoretic pronunciation, though, on the whole, Mr. Gyles affords him scarcely sufficient aid in this department of the Grammar. It would have been of service to the beginner who has no instructor, if Mr. G. had furnished a few examples of parsing.

The second part of the Elements, comprises nearly sixty pages of observations and examples on the syntax of the noun, pronoun, verb, and participle. This portion of the book is judiciously executed, and will be found very useful. Many idi-

omataical phrases and words which occur in the Heberw Bible, are here explained; and the Author has conferred additional importance on the work, by his illustration of the Hebraisms of the Greek New Testament.

A list of books for the use of the student is given in the concluding pages of the second part of the work, in which we are pleased at finding Taylor's Hebrew Concordance, and *Noldii Concordantiæ Particularum, Jenæ, 1734*. These are important books for the successful prosecution of Hebrew learning, and Mr. Gyles has shewn his concern for the solid proficiency of scholars, by recommending them to his readers. We concede to him the superiority of Taylor's Hebrew Concordance, as combining the advantages of a grammatical institute; but for the specific purposes of a concordance we should prefer Buxtorf's, as it brings the original passages in which each word occurs, directly under the eye: it is besides more easy of purchase than the former.

To the list of *errata* given at the conclusion of the Preface, the following may be added: P. 80, *נָמָה* instead of *מָה*. P. 157. Thy, for my. P. 191. *zain* is twice substituted in place of *nun* final.

We need scarcely add that this well arranged and perspicuous Grammar is entitled to our approbation.

Art. VIII. *The Triumph of Faith; or Christ exhibited in his Death, Resurrection, Ascension, Sitting at God's Right Hand, and in his Intercession; together with a Treatise, displaying the affectionate Tenderness of Christ's Heart, now in Heaven, to Sinners on Earth.* By Thomas Goodwin, D.D. Revised and corrected by the Rev. T. Smith. 12mo. pp. 224, Price 4s. 6d. Gale and Co. 1814.

THE science of Theology differs from every other science, in its unvarying perfection: it admits not of progressive improvement. What it is after the lapse of ages, it was immediately on the completion of the canon of Scripture. The truths of Revelation may be brought to light; they may be arranged and applied, but no additions are made, no amendments, that are the result of experiment or of human sagacity. We allow that modern writers have an advantage, but it is an advantage chiefly of manner and of style; their aim is more direct, their method is more clear, their statements are frequently more concise and correct, and their whole diction is more pure and attractive. Yet, in favour of their predecessors, and especially of men like Dr. Goodwin, it must be maintained that they have excellences to which later authors rarely attain. Their writings possess a peculiar depth of thought and richness of sentiment, which are the fruit of sound learning, close study, and diligent

investigation of the Sacred Volume. Those men, confirmed in the faith of the Gospel, and matured in personal religion by the privations and adversities which they endured, entered into the spirit of revealed truth: they felt its incalculable worth, their souls were absorbed in the subjects they discussed, and they wrote without fear or restraint.

These considerations lead us cordially to approve republications like this before us. It consists of two short treatises. The first is founded on the triumphant challenge of the Apostle, in Rom. viii. 34. and contains much important matter on the doctrine of Justification by faith. The other unfolds with admirable judgement and tenderness, 'the heart of Christ in 'heaven towards sinners on earth.' The language is a little improved from the original edition, and the title is changed to one more concise but equally appropriate. The Rev. G. Burder, in a recommendation of the book, has prefixed the following short account of its highly respectable author.

'Dr. Thomas Goodwin was a very learned and eminent divine of the seventeenth century, and President of Magdalen College, Oxford; where he made it his business to promote piety and learning. He was a member of the Assembly of Divines at Westminster, and one of the triers of ministers. Being dismissed from his situation at Oxford, on the restoration of Charles the Second, he removed to London, where he was pastor of an Independent Church for many years. He died in 1679, in the eightieth year of his age, in the fullest assurance of faith, and with such expressions of joy, thankfulness, and admiration of God's free grace, as extremely affected all who heard him.'

Art. IX. *The Sick Man's Pious Assistant; or Aids to Devotion in the Time of Affliction*. By John Renals. pp. 149. Price 3s. Printed, Wellingborough. Sold by Conder, London. 1815.

THE avowed design of this publication, is 'to edify plain 'people.' On the whole, it is adapted to the object, and we hope will obtain a wide circulation. It is divided into thirty-nine sections, consisting chiefly of close inquiries and devout aspirations, something after the manner of Doddridge's Meditations in his *Rise and Progress of Religion*. The Author has confessedly availed himself of the aid of Doddridge, Edwards, Hallyburton, and others, in his composition; and it must be admitted that more pious and evangelical sources he could not have found. We cannot speak highly either of the correctness or the energy of the style, nor have we always perceived the exclusive appropriateness of the matter to circumstances of affliction. The sentiment however is good, and devotional simplicity pervades the whole. A tolerably accurate notion

may be formed of the book by the following extract from the fourth section.

' Can I do no more than I have done for God? He gave me all I possess. He deserveth all praise, love, and obedience. He seeth my heart, my duties, my sins, and puts me on trial for his service, and for his sake. Can I love him no more, obey, watch and pray, no better?

' Can I do no more for Christ's sake, who has done so much for me? Who lived so exactly, and obeyed the law so perfectly, walked so inoffensively and meekly, despising all the temptations and honours and riches of the world. Who loved me to death, and now holds forth all the promises of the Bible, and the blessings of his throne, to make me happy. What careless, poor, and cold endeavours my best returns are for all his mercy! Wherein have I kept close to my pattern?

' Can I do more when heaven and hell are set before me in the Holy Scriptures that I may see what is prepared for the diligent and the negligent? What work there will be in heaven and in hell on these accounts! when "the lukewarm will be spewed out," and they who have done his will on earth, "shall have an abundant entrance into the kingdom of heaven." And could I do no more if my house were on fire, than I do when my heart is enflamed with lust or temptation? or when my estate, or life, or friend is in danger, than I do to "work out my own salvation?" '

Art. X. *Catechisms for Children*, adapted to their different Ages and Capacities, and designed to lead them gradually to the Knowledge of Scripture Doctrine and Christian Duty. Compiled by Anthony Kidd (Cottingham). Fourth Edition. 12mo. pp. 36. Price 4d. 3s. 6d. per Dozen. 1l. 8s. per 100. Williams and Son.

WE are sincerely happy to announce a fourth edition of this valuable publication. It consists of three distinct Catechisms, designed to facilitate the instruction of children in the principles of Christianity, and to aid their progress in the knowledge of the Sacred Scriptures. No other recommendation is necessary to the first and second of the series, than to intimate their selection, with a few judicious alterations, from Dr. Watts. The third also, is partly compiled from respectable authors, but it contains a considerable share of original matter. We certainly regard this little work, as an excellent compendium of evangelical truth; and we very cordially recommend it to the use of Christian families and schools, among many of which it has already obtained an extensive circulation.

Art. XI. 1. *Ilderim, a Syrian Tale.* In four Cantos. 8vo. pp. 74. Price 4s. 6d. Murray. 1816.

2. *The Naiad, a Tale.* With other Poems. 8vo. pp. 63. Price 4s. Taylor and Hessey. 1816.

THERE certainly has never been a period in the history of English Literature, when the compositions of the day exhibited so high a degree of general cultivation and taste, as the present. We speak now in reference to poetical compositions, the *average* quality of which will be found to correspond pretty nearly to the progress made in the cultivation of other branches of literature. As to those extraordinarily-gifted individuals, the phenomena of every age, whose appearance forms an era in the science or in the language of their country, they present no criterion of the degree to which the diffusion of knowledge has advanced in the nation at large; any more than the wealth of Cræsus was a criterion of the prosperity of his subjects. The earlier periods of national civilization have been judged peculiarly favourable to the development of the more lofty and original kind of genius; but this is, perhaps, a prejudice founded on the fact, that the early history of nations has been characterized by the birth of such extraordinary individuals. Every age has its great men, and the present age is not an exception. But what determine the general advancement of society, in regard to intellectual attainment, are not some one or two super-eminent productions: it is, if we may so express it, *the standard of mediocrity*. It is obvious that this will be estimated, not by the intrinsic quality of the production as a work of art, but by the previous perfection to which the art has been carried, and by the facility of the performance. Mediocrity is a relative term, implying, in reference to works of imagination and art, that which it requires no distinguishing exercise of the faculties to achieve. Much of the poetry which in the present day must be termed *médiocre*, would, it must be confessed, in the time even of Waller and Denham, have obtained and deserved considerable celebrity, while by far the larger proportion of the Works of the English Poets, edited by Dr. Johnson, possesses the humblest degree of merit, and is interesting only from the date. The merit, however, of those works, is greater than their excellence; for, doubtless, they were the compositions of men who possessed talents quite equal to those of many of our modern versifiers, with whose productions theirs will not bear comparison. It would, perhaps, be difficult to account for the inferiority, wholly on the ground of less advantageous circumstances. One principal reason that modern poetry is, generally speaking, of a higher character, is, we believe, that a more na-

tural taste has been introduced, and that the national character has actually undergone improvement. The habits of the age are not, indeed, favourable to the production of works exhibiting the slowly collected learning of the cloister, or the traces of deep and patient meditation. It is not the age of learned men or original thinkers. But there is upon the whole more of *mind* brought into operation, and the circulation of thought and of feeling has been considerably quickened. The arts of language are more generally understood, and a proportionate facility is displayed in using what may be termed the tools of intellect. With regard to poetry, we have not only more good poets than there were in the time of the Dunciad, but our worst poets are not so bad as those of that day, and our standard of mediocrity is much more elevated. It may have become easier to write a fair gentlemanly description of verse, than it was then; but certainly the amusement has been brought to exhibit much more meaning and skill. The generality of our poets are not perhaps less than then, imitators, and in some instances copyists of imitators; but they imitate better models, and the variety which offers itself to the mind, by rendering imitation less servile and less obvious, places the appearance even of originality not wholly out of their reach.

Of late it has become the fashion to go back for subjects of imitation, to the very infancy of English poetry, to legendary tales and ballad histories, the offspring of a childish age, and which are well adapted to seize hold of the imagination in childhood; but the fondness which the full grown public have manifested for such compositions, is rather an indication of incipient dotage. Besides, the polished versification, the artificial carelessness, and the ornate diction of modern poetry, do not suit the class of subjects we allude to. The effect resembles that of a trim *modern Gothic* edifice: the mystery, the grandeur, the mellow colouring of age, are wanting, and the imitation, therefore, not only fails to excite the fancy, but offends by its palpable incongruity. The legends which delighted us in childhood, were indebted for their hold upon our imagination, to the very obscurity which attends the dawn of reason, and which prevented us from fully discerning their absurdity. It was their indefiniteness which gave such rude materials the semblance of beauty and grandeur; but when brought out into a stronger light, the illusion vanishes, and it requires a powerful effort of imagination to recall in after life, by artificial means, the feelings which were in childhood the natural effect of simple excitement. The stories which interested us so strongly then, may please us still, from the associations connected with them, and from sympathy with our former selves, and we may amuse ourselves by clothing those stories in a style more adapted to

correct taste: but when we have done so, we shall find that they are altogether different things, and that we have substituted the pleasures of composition for those of fancy. There is another way in which the class of subjects we allude to, interests us, and that is, by sympathy with the race that did actually believe in the legends of wonder and superstition. If the poet can thus carry us back in feeling, so that we identify ourselves for the moment with the circumstances of that remoter age, the interest excited will be powerful: but this a rare achievement.

Another class of subjects which it has of late become popular to select for imitation, is that of Eastern tales. From the time of the Crusades, the East has supplied us with favourite materials, in story and in scenery, for the combinations of fiction. Its treasures were deemed almost exhausted, and the subjects of Oriental romance were seemingly abandoned to the inventors of spectacles and melo-dramas, till the new fashion was set of sentimental corsairs and interesting mussulmen. We think this a worse direction for taste to follow, than that of border romance and black letter legend, inasmuch as it leads the poet further away from Nature, and from those models which next to Nature it is safest to follow.

The prevailing faults of the poetry of the day, are diffuseness and *mannerism*. The former is conspicuous in the attenuation of what might serve very well as the subject of a ballad or a short poem, into three or six cantos of tedious description and prosaic dialogue. By *mannerism*, is not simply meant a marked manner, for by this artists of the most original genius may, with rare exceptions, be distinguished, but something obviously artificial in the mechanism of the composition, arising either from affectation or from an acquired facility in executing things after a certain manner, which sometimes leads the more original writer to be the mere copyist of himself. Mannerism implies a sameness of idea as well as of expression, and it cannot be denied that in this sense Walter Scott and Lord Byron are complete *mannerists*. What then must their imitators be?

The poems which we have placed together at the head of this Article, and which have suggested these remarks, have not much in common, except the degree of merit which we think attaches to them. After the foregoing remarks, it will not be considered as doubtful praise, if we place them both rather above the standard of mediocrity. It is not our design to draw any parallel between them, further than to remark, that in "*Ilderim*" the critic will find the least to disapprove, and in "*The Naiad*" the poet will recognise the most to interest.

Ilderim is announced as forming 'part of a work, the plan

‘ of which was first conceived, and partly executed in the
 ‘ countries which it attempts to describe, during the course of
 ‘ a journey, which was performed in the years 1810, 11.’ Its
 merit, one would expect, should lie principally in the descrip-
 tion of the scenery of the East; but the poem is not distin-
 guished by many passages of this sort, nor by any peculiar vi-
 gour of pencil. It opens with the following stanzas.

‘ The pale beam, stealing through the matted trees,
 Kist Balbec’s walls and stern Abdallah’s tower;
 Cool through Abdallah’s garden stream’d the breeze,
 Wak’ning each folded leaf and sleeping flower:
 Bright was the scene, and calm the soothing hour:
 Heav’n still its blessings shed on earth beneath,
 In silent dews that gemm’d the verdant bower;
 Earth pour’d her thanks in sweets from ev’ry wreath,
 Freshness was in the air, and life in every breath.

‘ There, in that garden, eastern art display’d
 All that enchants beneath the burning sky;
 All that belongs to coolness or to shade;
 Hues that enliven, or relieve the eye
 Dazzled with light: rich odours that supply
 The native sweets that loaded zephyrs bear;
 Sounds that refresh with cooling melody.
 Yet, matchless Nature, in that scene so fair,
 Thine were the choicest gifts, though art arrang’d them there.

‘ The Ruler’s palace on the North arose:
 Long pointed arches, (for, to Arab lore
 Its splendors imitative Europe owes,)
 There, with high-gadding jasmine mantled o’er,
 Shadow’d the halls, and stretch’d a skreen before;
 Whilst, at the western end, an arch’d alcove
 (With roof of fretted gold and varied floor)
 Invited: thence the wandering eye might rove
 O’er all the glittering scene—the buildings and the grove.

‘ Fronting that arch a marble pavement spread
 Its snowy surface, bordered on each side
 With streams, that water’d an enamell’d bed:
 A fountain in the midst; the spiral tide,
 Aloft, each many-colour’d gem belied;
 And, falling, waken’d music’s liquid sound:
 The rest was verdure, stretching far and wide;
 Groves that o’er-arch’d, or scatter’d sweets around
 Flowers that enrich’d the air, or deck’d the painted ground.

‘ The branching walnut, prodigal of green,
 The feather’d palm, the cypress dark and old,
 Tower’d on high, with myrtle woods between;
 Or bowers of citron, that at once unfold
 Their flowers of silver and their fruit of gold;

Aloft its giant leaf banana spread,
Waving in air, like Mecca's flag unroll'd,
Or purple clusters woo'd from overhead,
Or yellow cassia bloom'd, and heav'nly incense shed.

' Sweet choice was there of shaded walk or bower ;
And all amongst, in mazy error, ran
Clear sparkling rills, that freshen'd ev'ry flower.
Bright, magic scenes, unlike the haunts of man !
The Moslem well might think he then began
Th' eternal round who enter'd that domain ;
For all describ'd in Heav'n's celestial plan
Stood blooming within reach, and not in vain
He might appear to wish for all he hopes to gain.

' Nor were there wanting, to complete the heav'n,
Fair houri forms ; for through the leafy shade
Two peerless maids, like those to men forgiven,
Promis'd in Koran verse, together stray'd ;
The one, all gladness, radiant, bright array'd,
Rivall'd the opening rose, the garden's queen ;
Splendid of hue, and gorgeously display'd :
The other, lovely, but of pensive mien,
More like the lily show'd, of beauty more serene.' pp. 3—6.

The poem is divided into four cantos. The tale is made up of the usual ingredients ; a warrior-lover, a fair captive and her confidante, and the tyrant foe, love and murder and mystery, and the catastrophe. Of the execution the reader may fairly judge from the specimen we have given. Perhaps it arose from our not being very partial to the kind of subject, or from our being already sated with Syrian and Turkish tales, that we were not more interested in the perusal.

"The Naiad" is a poem of a far more romantic kind. It is founded, we are informed, 'on a beautiful Scotch ballad 'procured from a young girl of Galloway, who delighted in 'preserving the romantic songs of her country.' 'One of the 'ballads of Goëthe, called "the Fisherman," is very similar 'in its incidents.' The Author however informs us, that little of the imagery of the old Scotch ballad is retained in the present poem, as the scene is altogether changed. The story is simply this : Lord Hubert had taken leave of the fair Angeline, at morn, promising to return before nightfall. In his return, the Naiad appears to him, seduced by whose beauty, the knight forgets his vows of fidelity so far as to follow her, notwithstanding the ominous entreaties of his page, advances to the stream, and for ever disappears.

The following description, with which the poem opens, although disfigured by some *prettyisms*, is appropriate and beautiful.

' The gold sun went into the west,
 And soft airs sang him to his rest ;
 And yellow leaves all loose and dry,
 Play'd on the branches listlessly :
 The sky wax'd palely blue ; and high
 A cloud seem'd touch'd upon the sky—
 A spot of cloud,—blue, thin, and still,
 And silence bask'd on vale and hill.
 'Twas autumn-tide,—the eve was sweet,
 As mortal eye hath e'er beholden ;
 The grass look'd warm with sunny heat,—
 Perchance some fairy's glowing feet
 Had lightly touch'd,—and left it golden :
 A flower or two were shining yet ;
 The star of the daisy had not yet set,—
 It shone from the turf to greet the air,
 Which tenderly came breathing there :
 And in a brook which lov'd to fret
 O'er yellow sand and pebble blue,
 The lily of the silvery hue
 All freshly dwelt, with white leaves wet.
 Away the sparkling water play'd,
 Through bending grass, and blessed flower ;
 Light, and delight seem'd all its dower :
 Away in merriment it stray'd,—
 Singing, and bearing, hour after hour,
 Pale, lovely splendour to the shade.
 Ye would have given your hearts to win
 A glimpse of that fair willow'd brook :
 The water lay glistening in each leafy nook,
 And the shadows fell green and thin,
 As the wind pass'd by—the willow trees,
 Which lov'd for aye on the wave to look,
 Kiss'd the pale stream,—but disturb'd and shook,
 They wept tears of light at the rude, rude breeze.
 At night, when all the planets were sprinkling
 Their little rays of light on high,
 The busy brook with stars was twinkling,—
 And it seemed a streak of the living sky :
 'Twas heavenly to walk in the autumn's wind's sigh,
 And list to that brook's lonely tinkling.
 ' O pleasant is the water's voice,
 And pleasant is the water's smile,—
 The one doth bid the heart rejoice,
 The other lulls the eye the while.' pp. 1—3.

We pass over Lord Hubert's quaint discourse with the ' page
 ' of his heart,' and his page's ' answering,' and the description
 of his bridle hand's shaking with pleasure, and the steed's
 mocking the wave on the brook, and more to the same effect.
 ' In sooth,' we ' wis' that such things, whether met with in

ancient reliques, or modern *antiques*, are wondrous silly. We must insert the portrait of the Naiad.

‘ It rises from the bank of the brook,
And it comes along with an angel look ;
Its vest is like snow, and its hand is as fair,
Its brow seems a mingling of sunbeam and air.
And its eyes so meek, which the glad tear laves,
Are like stars beheld soft’ned in summer waves ;
The lily hath left a light on its feet,
And the smile on its lip is passingly sweet ;
It moves serene, but it treads not the earth ;—
Is it a lady of mortal birth ?
Down o’er her shoulders her yellow hair flows,
And her neck through its tresses divinely glows ;
Calm in her hand a mirror she brings,
And she sleeks her loose locks, and gazes, and sings.’ p. 12.

Her song is not particularly replete with meaning : but who does not know that in songs, the air and the voice are every thing ? Little indeed are our modern sirens indebted for their power to charm, to the quality of the words which they breathe and trill so melodiously. Lord Hubert listens, and gazes upon the lovely lady, till his constancy begins to give way. His ‘pretty page’ intreats him not to trust the phantom, for the page, it seems, is much wiser than his master, and knows flesh and blood from a water-sprite, and says this pretty page,

‘ Trust not the eyes of that lovely spirit,
Death doth their wooing light inherit ;—
Trust not those locks of the burning gold,
They will twine round the heart ’till it’s ruin’d and cold.’

The warning is in vain. Lord Hubert resolves, whatever betide him, to woo the ‘fairy of the flood :’ he alights from his steed to meet the Naiad.

‘ The page is fled—the steed is gone,
Lord Hubert lingers there alone ;
Alone—save that light form that sleeks
Her tresses down her gleaming cheeks.
She woos him with her voice and look ;—
Beside her crawls th’ enamour’d brook,
Touch’d with her eye’s delicious ray,
And muttering a quiet delight on its way.

‘ She put forth her hand, and the moonbeam fell
On a hue like its own,—and it slept there well ;
She fix’d her fair eyes on Lord Hubert’s face,
And look’d him to stillness in that pale place.
He paus’d—he fear’d—till her voice sigh’d along,
In the beautiful, soul-fed breath of song :—
Then he started, and clasp’d her lily white hand,
Oh ! as sweet as the violet leaf, and as bland.

' The scene—the music—that touch of her—
 Gave his high soul a passionate stir ;
 He kiss'd her lips,—and that ardent kiss
 Was sweeter than aught on earth, I wis ;
 It was long and silent, as though the soul chose
 To linger for ever on that living rose :—
 Yes ! her lip was yielding, and glowing, and fresh,
 And seem'd all of flowers, and not of flesh ;—
 And the breath that pass'd o'er it made him start,
 Like the sudden full scent of the rose's heart.' pp. 17—19.

This is highly poetical, and the subsequent passages, though too much expanded, and not wholly unobjectionable in other respects, are not inferior in merit. The Naiad glides onward to the water's edge.

' At the brink of the brook she paus'd awhile,
 And turn'd to her earthly love with a smile :
 " Fear not to follow—thou'rt charm'd from death,
 " The water will love thee, and lend thee breath.' '

Lord Hubert's heart misgives him too late ; he starts, but at the Naiad's call, follows her, and ' vanishes from the placid earth.'

' The waters prattled sweetly, wildly,
 Still the moonlight kissed them mildly ;
 All sounds were mute, save the screech of the owl,
 And the otter's plunge, and the watch-dog's howl ;
 But from that cold moon's setting, never
 Was seen Lord Hubert—he vanish'd for ever :
 And ne'er from the breaking of that young day
 Was seen the light form that had pass'd away.' pp. 22—23.

Our poet then proceeds to describe the suspense and dismay of Angeline ; and this is made to occupy about one hundred and thirty lines, the greater part of which might as well have been dispensed with, as they spoil the unity of the tale. The following stanza sufficiently explains the sequel.

' What is this that coldly clings
 To my lip, and to my waist ?
 Whence is that wild voice that sings ?
 A spirit's breath around me rings,
 By marble I'm embraced !'

A single verse of this kind suffices, in our ancient ballads, to convey, in the most simple and affecting way, what our modern poets would *beat out* into a hundred lines of sentimental description.

We are always disposed to estimate a work of fancy or of taste, rather by its positive qualities, than by its freedom from faults ; and viewed in this light, we think the "Naiad" does great credit to its author, and affords the indication of talents capable

of great improvement. We cannot however too strongly protest against the unbounded license which it is becoming the fashion to take, with regard to rhythm, good sense, and good English. Were many of the compositions in which this license is unsparingly adopted, likely to obtain a very extensive or very permanent circulation, we should seriously contemplate them as likely to injure the language. The exotic and obsolete terms with which Scott, and Byron, and their imitators, threaten to inundate the language, the novel meanings which Wordsworth and Wilson have attempted to affix to good old phrases, the colloquial barbarisms which we have lately seen introduced, from system, into the otherwise beautifully told story of ‘*Rimini*,’ the revived quaintness of phraseology in which other poets have been betrayed by awkward endeavours to be simple, and those convenient sacrifices of grammar to rhyme, which few scruple to make when pushed for an ending, shew the necessity of some stand being made for the purity of the English tongue. Otherwise, foreigners will soon find it insurmountably difficult to attain any competent knowledge of so uncertain and arbitrary a dialect, and our future lexicographers and grammarians will have no easy task in deciding upon the legitimacy of terms and phrases, unless they reject at once all the poets of the nineteenth century from their list of authorities.

We meet with the following phrases in “*The Naiad*.” ‘*Then come thee*,’ ‘*and come thee* ;’ ‘*shook*’ for ‘*shaken* :’ ‘*Now speak me outright* ;’ ‘*to list* the answer that he pray’d ;’ ‘*passingly sweet* ;’ to ‘*glance up to*’ a person ; ‘*Now fair fall thy lip* ;’ ‘*they rode them on* ;’ ‘*dare not to kiss* ;’ &c. We have moreover many offences against the ear ; for as rule and regularity are alike set at defiance in the metrical tales of the day, we can only try the line by its effect on the ear, and it behoves the poet to mind at least his consonants and his cadences.

But we will not dismiss our Author thus ungraciously. We were very much pleased with his other poems, and we will afford him the opportunity of fully re-instating himself in the good opinion of our readers, by the following Extracts from “*the Fairies*.”

‘ I, by meditation led,
On the turf my limbs had spread,
And was gazing on the skies,
With thought-enamour’d soul and eyes.
Fancy wander’d wildly free,
Herself amusing sportively,—
Peopling all the paly air
With forms fantastically fair ;
Or in fine imaginings,

Calling forth diviner things
 From the filmy clouds,—deep sky—
 And stars that beam'd so watchfully.
 There I lay—by Fancy wrought
 Into most luxurious thought;
 When upon my list'ning ear
 A soft note stole,—delicious—clear:—
 'Twas such as breathes in distant vale,
 From a full-hearted nightingale;
 That bird so skill'd a soul to move,
 Made up of music and of love:—
 It came with gentle, gentle swell,
 And richly rose—and finely fell.—
 I look'd upon the placid lake,
 From which the music seem'd to wake;—
 And lo! from out each lily's cup
 A fairy started, merrily up,
 And with a little rushy wand,
 Push'd its flowery boat to land.
 Round the lily's snowy whiteness
 Broke a playful, sparkling brightness;
 As if the stars were hurrying there,
 Dancing round the watery car,
 To gaze on forms so lightly fair.
 Deep within the pebbly pool
 Stood the palace, bright and cool;—
 Transparent were the walls. By night,
 The moon sent down its purest light,—
 Which, though at first so soft from heaven,
 More mellow through the wave was given;—
 And even the sun's warm ray at noon,
 Went there as gently as the moon.

' From the cups the Fairies darted,
 Which, no longer spell-bound, started
 Back again to seek for rest
 On the lake's translucent breast.

* * * * *

But ere long I saw a fairy,
 Floating on his pinions airy,
 Take a honeysuckle horn
 And wind it;—quick the breath was borne
 Musically soft, like love,
 To the sportive elves above,
 On the clouds, or near the moon:—
 And, like falling showers at noon
 In the beams of April-day,
 Down they shot their sparkling way.
 "Come,—" said one, with such a voice
 As bade the listening heart rejoice;—

'Twas like the air in heaven that lives,—
 Or like the breath which evening gives,
 When the mind is Fancy's guest,
 And the sun salutes the west
 With his purple lip, that flashes
 The bashful sky with rosy blushes :—
 * * * * *

Oh! 'twas a bewitching sight,
 To watch these revellers of the night
 Wand'ring o'er the silent mead,
 To gather flowers to form a bed
 For their pretty queen to lie in ;—
 The air grew fresher with their flying,—
 The dew each form's reflection gave,—
 And in its sweet sleep laugh'd the wave.
 The couch was made—the young queen shed
 Her beauty-brightness o'er the bed ;—
 Alas! the breezes from the west
 Came to sing her heart to rest ;—
 They set a floating cloud before
 The placid Moon,—and all was o'er ;—
 The Fairies faded into air,
 And left me lying lonely there.'—pp. 57—68.

Art. XII. *Substance of a Speech delivered in the Court of Common Council*, on a Motion to address his Royal Highness the Prince Regent to accede to the late Treaty concluded between the Emperors of Russia and Austria, and the King of Prussia. To which are added other Papers on the Subject of Peace. By Mr. Favell. 8vo. pp. 54. Price 2s. Conder. 1816.

THE part of the community who are on principle lovers of peace, may now perhaps be permitted to entertain, though not without some misgivings, a hope for a few years' suspension of that work of devastation and horror, which has, during five and twenty years, appeared to constitute the chief business or amusement of the civilized world. Had a contract been actually entered into with Death, on the part of the rulers of this world, to consign to that power supernumerary myriads of victims, as if in impatience of the tediousness of nature and time, the task of destruction could not have been discharged with more persevering and costly zeal. On what ground, then, are any of us hoping for a space of respite from war? Assuredly, not on that of any religious professions and holy leagues of ambitious military monarchs. Neither, alas! can it be on the ground of any material improvement in the reason, humanity, or religion, of the nations; nor even in any dignified regret or resentment at having been made the victims of delusion and the tools of ambition. No, it is merely on the

ground of their being reduced to a state of unparalleled exhaustion and lassitude. The evil demon which has raged in them is not expelled; but the preternatural efforts to which they have been instigated, have so prostrated their strength, that their faculties and limbs cannot obey immediately a new impulse, and he is compelled to let them lie breathless for a while. If it were possible for them to be suddenly replaced in the state they were in twenty years since, how soon would they begin to look abroad with airs of defiance, and talk most heroically about conquest, and glory, and national honour; and they would only want such chiefs and leaders as a righteous Providence gave them before in his anger, to rush with fury into the same career, scorning every voice of dissuasion and melancholy prediction. Man is not a creature that mere suffering will ever teach or mend. As to this infernal business of war, at least, he is no better for the lessons supplied by the experience of all his forefathers up to the beginning of the world, though so fatally enforced by his own.

Mr. Favell knows full well that many of his fellow citizens who, after having opposed him so many years, coincide with him at last, have not acceded through any radical conversion of opinion or feeling, but merely because they have at length experienced for themselves the grievous results of the system they extolled and supported. Had they been fortunate enough to avoid receiving their appropriate share, as a large proportion of the advocates and agents of that system have found means to do, they would have continued to sneer at his remonstrances against war and corruption.

Even at this melancholy period, some complacent and even enviable feelings must be the reward of the individual, who has at every stage of the career which is now come to so calamitous a conclusion, faithfully protested against the system, maintaining through evil report and good report an exemplary and manly consistency. During the last five and twenty years, Mr. Favell must have seen many once professed friends of liberty, peace, and reformation, slink away, some perhaps from timidity, some possibly from the change of fashion, and some at the lure of interest, into the ranks of the advocates of war and sycophants to power. He has beheld many professed friends of Christianity, and even of civil liberty, become servilely reverential of almost every scheme and every extravagance of the predominant party in the State; and he may have received from some of them admonitory hints to consult his peace, his reputation, or his interest. But Mr. Favell chose rather—perhaps not unwisely after all—to consult by anticipation the feelings and reflections of his last hours. He judged perhaps that at that trying season a Christian, whose situation has led him

to take a public part in national concerns, would not behold his setting sun with less complacency for having been the faithful inflexible remonstrant against ambition, corruption, and war.

The principal article in this pamphlet, is the speech respecting what has been called the 'Holy Alliance.' Mr. F. was anxious to seize one more occasion of impressing on the minds of his fellow citizens the hatefulness of that wide-wasting system of destruction which has desolated the Continent, and exhausted and corrupted the people of this island; and the perniciousness and delusion of that military spirit which has thence been created among every people, and which so many horrors and miseries have not cured. In this anomalous Treaty of Alliance he found the great military monarchs solemnly declaring against this war-system and this martial spirit, and professing their earnest approbation of all the charities of the Christian religion. He had seen some of them perfectly idolized in this country; it was at least matter of etiquette in the assembly which he addressed, to hold them sincere in their professions, and it was but policy to assume that sincerity, and thus bring the highest authorities in the world in argument against that destructive system which it could not now be pretended that only cloistered monks, and moralists, and sentimentalists, and economists, joined to reprobate. The most convenient way of availing himself of these paramount authorities, was in the form of moving an address to the Head of our Government, to become a party to the league. He foresaw, undoubtedly, the fate of the motion; but he gained his substantial object, that of making a public, well authorized protest against the military spirit still too prevalent. The Speech contains a number of just sentiments and striking facts, illustrative of the character of that monster of evil, which all its ravages have not sufficed to divest of its attractions in the view of the suffering nations.

The publication is introduced by an address to the Lord Mayor, Aldermen, and Common Council, inculcating the same important considerations; and it is followed by a short 'Address to the Christian World,' first printed in 1813. A leading purpose of this serious address, is to inculcate on good men the duty of giving a greater prominence to that view of Christianity, in which it is most specifically opposed to the military madness of the age,—in their instructions, their social religious transactions, and their public meetings. This duty, evident enough on general grounds, will have been made still more palpable to any reflecting man who shall have heard a tenth part of the pompous and elated references to heroes, martial glory, and the like, which have been made and echoed in assemblies avowedly met for the promotion of the Christian illumination of the world.

Art. XIII. 1. *Monody on the Death of the Right Honourable R. B. Sheridan*, Written at the Request of a Friend, to be spoken at Drury Lane Theatre 8vo. pp. 12 Price 1s. Murray, 1816.

2. *A Garland for the Grave of Richard Brinsley Sheridan*. By Charles Phillips, Esq Barrister at Law 8vo. pp. 16 Price 1s. 6d. Hailes, 1816.

MR. CHARLES PHILLIPS tells us, in reference to the object of his idolatry, the unhappy Sheridan,

‘ That Ignorance worshipped the path which he trod.’

His meaning is rather ambiguous, it must be confessed, but the assertion is literally true. The path which Sheridan trod, only Ignorance could worship. But it has conducted him to the Grave, and therefore, whatever follies and whatever crimes characterized the man while living, whatever, to adopt the phrase of the Author of the Monody, ‘ *seemed*’ to be ‘ Vice,’ he is, it appears, no longer to be spoken of, but in the language of adulation, as one of the rarest specimens of humanity. We are to sigh

‘ — That Nature formed but one such man,
‘ And broke the die—in moulding Sheridan.’

Yes:—he was one of those thirty thousand deities to which modern Idolatry has allotted an *apotheosis*; for this apparent reason, that their talents were somewhat above, and their vices somewhat below, the ordinary level of humanity. We have no pagans now in this country, except Mr. Thomas Taylor, and therefore we have no priests to bring forth the sacrifice in honour of this demi-god, and to shout, “ The gods are come down in the likeness of men.” Otherwise, it would seem that had Paul and Barnabas visited us, they would have been in less danger of being saluted with Divine honours, than the poor shattered wreck of Genius, the late manager of Drury Lane Theatre. So far from being pagans, we profess to be even protestants, and the farce of canonization is justly held in derision. Otherwise, like one of the crew of the Victory who said he thought St. Nelson as good a saint as any in the Calendar, we might have our St. Pitt, St. Fox, and St. Burke,

‘ The wondrous Three,
‘ Whose words were sparks of Immortality.’

Aye, and St. Sheridan also, enrolled in the Litany of the fashionable world, and *Ora pro nobis* devoutly warbled at their names.

If this be thought an extreme supposition, we need only quote a few lines from Mister Phillips’s Garland.

‘ He is gone to the Angels that lent him their lyre,
He is gone to the world whence he borrow’d his fire,
And the brightest and best of the heavenly choir
The welcome of Paradise pour.’

But it would indeed be an insult to the age to suppose that these Monodies could be received in any other light, than that of a decent ceremonial tribute to a man of Genius, in which courtesy demanded that the utmost pomp of panegyric should be used, of which the style and titles of the deceased would admit. It is but matter of course for the herald to proclaim, when the ashes of the peer are consigned to the family vault, that the deceased was the Most Noble, or the Right Honourable, or His Grace, Duke, and Prince, or Earl, Viscount, and so forth. For ‘ they are all, *all honourable men.*’ And would you but believe the escutcheon, and the marble, the weeping statues, the cherubs, and the achievement, there was grief on earth and joy in heaven at their departure.

Besides, in this present case, the ‘ Monody’ was written to be spoken at Drury Lane Theatre. Surely, in a place where grief and madness, and prayers and imprecations, and death itself, are so often acted, it would have been out of the question to exhibit Sheridan unmasked and in his native character. No : dresses enough were in readiness, to lend dramatic effect to the veteran of the drama, and the mimic clouds, the well-drest angels, and the unsubstantial heaven of the stage machinery, would serve to throw a fair illusion over his last scene. And if the monody was well spoken, who would think of inquiring— is it true?

The Monody is in itself beautifully written. We transcribe the opening lines.

‘ When the last sunshine of expiring day
In summer’s twilight weeps itself away,
Who hath not felt the softness of the hour
Sink on the heart—as dew along the flower?
With a pure feeling which absorbs and awes
While Nature makes that melancholy pause,
Her breathing moment on the bridge where Time
Of light and darkness forms an arch sublime,
Who hath not shared that calm so still and deep,
The voiceless thought which would not speak but weep,
A holy concord—and a bright regret,
A glorious sympathy with suns that set?
’Tis not harsh sorrow—but a tenderer woe,
Nameless, but dear to gentle hearts below,
Felt without bitterness—but full and clear,
A sweet dejection—a transparent tear
Unmixed with worldly grief—or selfish stain,
Shed without shame,—and secret without pain.

' Even as the tenderness that hour instils
When summer's day declines along the hills,
So feels the fulness of our heart and eyes
When all of Genius which can perish—dies.'

The following lines are a specious attempt to apologize for the immoral conduct of Sheridan, on the plea that 'what seemed vice might be but woe.' If the sentiment were not so utterly false in its application to a character which suffered so little injustice from calumny, one would exceedingly admire the spirit and the power with which the passage is written.

' Hard is his fate on whom the public gaze
Is fixed for ever to detract or praise,
Repose denies her requiem to his name,
And Folly loves the martyrdom of Fame.
The secret enemy whose sleepless eye
Stands sentinel—accuser—judge—and spy,
The foe—the fool—the jealous—and the vain,
The envious who but breathe in others' pain,
Behold the host! delighting to deprave,
Who track the steps of Glory to the grave,
Watch every fault that daring Genius owes
Half to the ardour which its birth bestows,
Distort the truth—accumulate the lie
And pile the Pyramid of Calumny!

' These are his portion—but if joined to these
Gaunt Poverty should league with deep Disease,
If the high Spirit must forget to soar,
And stoop to strive with Misery at the door,
To soothe Indignity—and face to face
Meet sordid Rage—and wrestle with Disgrace,
To find in Hope but the renewed caress,
The serpent-fold of further Faithlessness,—
If such may be the Ills which men assail,
What marvel if at last the mightiest fail?
Breasts to whom all the strength of feeling given
Bear hearts electric—charged with fire from Heaven,
Black with the rude collision—inly torn,
By clouds surrounded, and on whirlwinds borne,
Driven o'er the lowering Atmosphere that nurst
Thoughts which have turned to thunder—scorch—and burst.'

pp. 9—10.

We have given a specimen of Mr. Phillips's "Garland." It is altogether, take the prose and verse together, one of the most exquisite pieces of tawdry bombast, that ever gained a young writer's self-complacency. Putting aside the extreme folly of representing Sheridan's death as an occasion for triumph, and alleging that

' He lived mid corruption, yet cloudless his name ;

putting aside the impiety of the opening stanza; what shall we say to the taste displayed in the following lines, in reference to his dramatic works?

‘ Whose streams of liquid diamond, rolled
Their orient rill o’er sands of gold!’

Again :

‘ He is gone—but his memory sheds a ray
That e’en in sorrow cheers;
As sinking in the ocean surge,
Beneath the dulcet sea-maid’s dirge,
The glorious God of parting day
Blushes a beam o’er the evening grey,
To chase Creation’s tears.’

Once more :

‘ Erect not now earth’s emblematic stone,
The starry regions *brighten in his fame* :
And ruin rolling o’er the crumbled throne,
Can but regenerate that deathless name !’

The name of the writer of such a stanza as this, certainly needs be *regenerated* before it will be deathless: not to dare make a reference to any other kind of regeneration of which he may personally stand in need.

But let us present to our readers a specimen of the prose.

‘ What scene did not his life illumine! What circle has not his loss eclipsed! Another Burke may chain the senate—Another Shakspeare crowd the theatre—Another Curran fascinate the board—Another Moore enchant the fancy, or another Hampden vindicate the land—but where shall we behold their bright varieties again combined, concentrating as it were their several lights, in one refulgent orb that left no cloud untinged—no charm uncreated.’

This is followed by a parallel between the character and the fate of Sheridan, who is styled ‘ the human epitome of Ireland,’ and the ‘ *strange and peculiar characteristics*’ and pitiless condition of that ‘ unhappy island.’

‘ But this,’ exclaims our Orator, ‘ is a subject from which I must pass away—I cannot write on it without danger, for, thank God, I cannot think on it without indignation.’

Our readers doubtless recollect Dr. Johnson’s laconic reply to the message he received from Millar the bookseller, that he ‘ thanked God he had done with him;’—‘ Dr. Johnson is very glad Mr. Millar has grace enough to *thank God* for any thing.’

Mr. Phillips is known to the public, through the medium of the Newspapers and of the Edinburgh Review, as the Author

of a Speech in the case of Guthrie *versus* Sterne, and of others on the Catholic Claims For once, the

'Judex damnatur cum nocens absolvitur,'

the war-cry of the Northern Zoilus, was well applied, and the critical chastisement inflicted by him, superseded the necessity of any further exposure of the affectation, the tinsel eloquence, and the false feeling into which the ambition of the Orator had betrayed him. We purposely forbore to take any notice of the Speech on Adultery, as it is a topic on which, except for the sake of procuring heavier damages, it would appear unnecessary and incompatible with correct feelings, to expatiate. One needs not resort to argument to prove, or to oratorical description to illustrate, the criminality of theft or of forgery; and we know not, therefore, why in the case of conduct as clearly at variance with the laws of God and man, there is any occasion for a glowing appeal to the passions. But considered as matter for literary criticism, the style of eloquence into which Mr. Phillips struck out, and of which the present publication furnishes us with another specimen, approximates so nearly to the *burlesque*, that he cannot be too strongly recommended to abandon his 'careless magnificence,' for the humbler logic of plain sense.

As to poor Sheridan, although we have thought proper to bestow deserved ridicule on the courtly mockery with which his memory has been *monodized*, his death awakens reflections of unmingled melancholy. His talents were of the highest order. Whatever is included in the idea of genius, a most felicitous combination of faculty, and the rarest powers of social influence and attraction, were all his own. The annals of modern forensic eloquence furnish no instance of an *effect* equal to that produced by Mr. Sheridan's speech on the trial of Governor Hastings. It drew forth the unbounded eulogies of Fox, of Burke, and of Pitt, the latter of whom entreated the House of Commons to adjourn, in order to 'give time for a calmer consideration of the question,' than the state of feeling produced by that oration would allow. How splendid the career that then opened to the man thus invested by acclamation with the palm of oratory! What might not Sheridan have with such powers achieved in the national council of a free country, where mind still maintains a degree of ascendancy, and opinion shapes the decrees and restrains the incursions of power? His life was indeed a miserable instance of 'failing wisdom;' and were the world but capable of receiving the lesson of his example, the darkened close of that life which opened with so much splendour, would furnish the most salutary instruction. But the moral is too trite to be regarded: it is like the closing couplet of a sentimental drama, completely lost upon those who care only for the spectacle and the actor.

Art. XIV. *The Poetic Mirror, or the Living Bards of Britain*. 12mo. pp. 275. Price 7s. 6d. Longman and Co. 1816.

THE Advertisement prefixed to this volume states, that

‘ A number of years have now elapsed since the Author first conceived the idea of procuring something original from each of the principal living Bards of Britain, and publishing those together, judging that such a work, however small, could not fail of forming a curiosity in literature. On applying to them all personally, or by letter, he found that the greater part of them entered into his views with more cordiality than he had reason to expect; and, after many delays and disappointments, he is at last enabled to give this volume to the public. He regrets that there are many of the living Poets, whom he highly esteems, that have not yet complied with his request; but as he is almost certain of something from each of them being forthcoming, he hopes, at no distant period, to be able to lay before the world another volume, at least more diversified than the present.’ pp. iii. iv.

From the great gravity with which this statement is put forth, the reader would scarcely imagine that the volume is a literary *hoax*; and if he did not happen to cast his eyes upon some such passage as the following in “James Rigg,”

* * * * “Master,” quoth he,
“I hear that you and Mrs. Wordsworth think
“Of going into Scotland,—”

he might read many pages before his suspicion of the imposture would amount to a clear conviction. Indeed, the intention of the Author is so equivocal, that we cannot suppose he had quite made up his mind, when he began the task, what character his imitations should assume; whether that of a serious attempt to catch the manner and the spirit of the individual writers, so as to exhibit their intellectual likeness, or that of a broad caricature parody of their more obvious peculiarities.

We presume that these Poems are by the Author of “The Bridal of Triermain,” and of the imitations of Moore and Crabbe which first appeared*, together with the opening of that poem, in the *Edinburgh Annual Register* for 1809. These imitations exhibited no small degree of accuracy of observation, and versatility of talent. The principal poem was much better than a mere imitation: it rose to a more elevated style, in many passages, than usually characterizes the productions of Scott himself. The introductory lines to each Canto, evinced, however, a sad deficiency of taste, and tended considerably to moderate the estimate which might otherwise have been formed of the independent powers of the parodist as an original writer.

* See a Review of the *Bridal of Triermain*, in the last volume of the *Old Series* of the *Eclectic Review*. p. 368. (Oct. 1813):

To those who have never made the experiment, it may seem much more surprising an accomplishment than it really is, to be able to strike off a free parody of whatever variety of production presented itself. That would, indeed, be a mind of vast compass, that should so comprise within itself the powers of thought, and the modes of feeling peculiar to each writer, as to be able really to give back, as in a 'Mirror,' the genuine reflection of the intellectual characters of all. But this is out of the question. The *character* of a production, like the countenance of a person, is that which the mimic art cannot appropriate. This "Poetic Mirror," therefore, carries on its title-page, an assumption quite untenable, unless it be designed to imply that the mere superficies, is all that it professes to exhibit. The serious parodist has, it must be allowed, a much more difficult task to execute than the *burlesque* imitator. The latter, in order to strengthen his likeness, exaggerates the features of the original, trusting to the malignity or good humour of his readers for his success, while dissimilarity contributes not less than resemblance to the effect. The former cannot in this manner avail himself of the force of contrast, since his aim is, to please by the means of the simple circumstance of similarity. He must therefore rely more on the class of *subject*, the tone of *sentiment*, or the *manner* of expression, to aid his imitation: these will continually remind the reader of the original poet, instead of exhibiting his exact resemblance; otherwise the parodist would cease to be distinguished from the plagiarist. It is by thus artfully suggesting the original, that the palpable inferiority of the copy is concealed.

But we shall make ourselves better understood by extracts.

The first poem in the volume is entitled "The Guerilla;" and is professedly by Lord Byron. The resemblance lies in the atrocious character of the hero, the unrelieved horrors of the tale, the philosophizing strain of misanthropic sentiment with which the narrative is occasionally interrupted, and in the quaint imprecations and obsolete phrases in which Lord Byron at times indulges. The style, however, is not by any means closely modelled upon that of Childe Harolde; and it is needless to add, that all his fire and energy are wanting. Yet it may answer the purpose of the Satirist, by shewing how easy it is to out-Byron Byron in the selection of circumstances of a purely horrible description, and in making murder itself the offspring of *sentiment*. Alayni is a Guerilla chieftain, whose mistress has been taken captive by the foe. At the head of the armed peasantry, he overtakes the retiring invaders, surprises them by night, and destroys the whole army. He finds the lovely Kela in the tent of Marot the leader, who is soon despatched. The following lines describe a scene just such as the imagination of Lord Byron

would, judging from his poetry, have delighted to expatiate upon, as a feast to those blunted sensations which require the stimulus of horror to produce a pleasureable degree of excitement.

“ Well may'st thou wail,” he said, in deepest tone,
“ That face I loved above all earthly thing !
But never more shall smile beam thereupon,
For thou art lost beyond recovering !
To life of scorn can thy young spirit cling,
To kindred and to friends a lothful stain,
A beacon set each lover's heart to wring ?
It may not be—a momentary pain—
One penance undergone, and thou art pure again !”

‘ She look'd into his face, and there beheld
The still unmoving darkness of his eye;
She thought of that could never be cancell'd,
And lay in calm and sweet benignity ;
Down by her side her arms outstretched lie,
Her beauteous breast was fairer than the snow,
And then with stifled sob and broken sigh
Its fascinating mould was heaving so,—
Never was movement seen so sweetly come and go !

‘ He drew his bloody poniard from his waist,
And press'd against her breast its point of steel ;
No single boon she to his ear address'd !
Calm did she lie as one who did not feel !
No shiver once did agony reveal ;
Scarce did she move a finger by her side,
Though her heart's blood around her did congeal ;
With mild but steady look his face she eyed,
And once upon her tongue his name in whisper died.

‘ With gloomy mien and unrelenting heart,
O'er her he hung and watch'd her life's decay ;
He mark'd the pulse's last convulsive start,
And the sweet breath in fetches waste away.
Just ere the last these words she did assay :
“ Now all is past—unblameable I die.”
Then her pale lips did close no more for aye,
A dim blue haze set slowly o'er her eye,
And low on purpled couch that mountain flower did lie.

pp. 11, 12.

The next two Poems are, “ An Epistle to Mr. R. S.” and “ Wat o' the Cleuch,” in the manner of Walter Scott. The former is a pleasing piece of epistolary versification, such as Mr. Scott might have written without any effort, or such as might have been written had Mr. Scott never been known to the public. “ Wat o' the Cleuch,” is a rogue far below the dignity of Bertram or Marmion, but pretty nearly of the same sort of character. Mr. Scott is with rare exceptions either coarse

or profane, and therefore even in a *travestie*, such qualities form no part of a legitimate imitation. In other respects the tale is a very fair parody of Mr. Scott's border-epics. A short specimen must suffice.

' That was the word of fear and scathe,
The word of tumult, broil, and death ;
" Hurra !" cried Wat, and onward flew
Like fire-brand that outwings the view,
And at Sir Guy he made a blow
That fairly cleft that Knight in two ;
Then Walsinghame he turn'd upon,
And pinn'd him through the shoulder-bone
Against the pavement, and the while,
Half said, half sung, with grizly smile,
" Out, songster, with thy chorus true,
What think ye now of Wat o' the Cleuch ?"
" Ah ! ruffian, ah !—for shame ! for shame !"
Were the last words of Walsinghame.' pp. 111, 112.

' But all the tumults ever seen
At Roxburgh gate since that had been,
Were trivial to the clash and clang
That now before the castle rang.
Down came the warriors of the Cleuch,
In foray, feud, or battle true,
With glancing swords and plumes of white,
Dancing and flickering through the night
Like the bog-meteors, darkly seen
By moorland tarn or mountain green,
That spread, that quaver, and retire,
Things half of mist and half of fire ;
So came the mountain warriors nigh,
Bedimming sight to foeman's eye.

' Swift, steady, silent, and profound,
They came—save that a clattering sound
Would sometimes whisper in the gale,
To listener's ear unwelcome tale.
Like dark descent of winter snow
That down the night sublimely slow
Steals on the earth with silent pace,
Heaping and smothering Nature's face
Yet sometimes burst of pattering hail
Will trembling shepherd's ear assail ;
Loud bursts the wind, the storm is hurl'd
Wide o'er a pale and prostrate world,
As still, as threatful, down they drew,
As loud, as furious, on they flew,
The baited warriors of the Cleuch.

' Wat heard the slogan, and his heart
Leap'd at the sound, up did he start
With madden'd motion, quite the same

As if his tall gigantic frame
 Had been machine, that battle knell
 Could set, and keep in movement well.
 He set his limbs, his sword he swung,
 With smother'd shout from pavement sprung,
 Whistled his weapon through the air,
 For foes were none his blows to bear;
 And scarce could Hew the Knight restrain
 From dashing 'mid his foes amain,
 Though in the court of Scots were none,
 And he 'mong thousands all alone.
 But as more loud the conflict grew,
 Up to the battlements he flew,
 And shouted out, with voice as full
 And fury-toned as mountain bull,
 "On, kinsmen, on!—ye are the men!
 Lay on them, Dicky of Bellenden.
 Chirsty of Thorleshope!
 Sim of the Brae!
 Rutherford! Rutherford!
 Hie to the fray!
 Huh! for the battle, lads,
 Hurra! hurray." pp. 119, 122.

We must defer till the next Number the further extracts we designed to give from this amusing volume.

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- Art. XV. 1. *Précis de la Vie Publique du Duc d'Otrante*.—*Sketch of the Public Life of the Duke of Otranto*. 8vo. pp xxvi. 174. London. Colburn.
2. *Of the Revolutionists, and of the Present Ministry*; by M. ——. Translated from the French. To which is prefixed, an Historical Memoir of Fouché of Nantes, now styled Duke of Otranto. By the English Editor. 8vo. pp. lxvii. 87. London Ilman 1816.
3. *Correspondence of the Duke of Otranto with the Duke of Wellington*. Letter I. Dresden, Jan. 1, 1816. 8vo. pp. 65 London. Colburn.
4. *The Second Usurpation of Bonaparte; or a History of the Causes, Progress, and Termination of the Revolution in France in 1815*: particularly comprising a minute and circumstantial Account of the ever memorable Victory of Waterloo. In two Volumes; Maps, &c. By Edmund Boyce. 8vo. London Leigh. 1816.

WE have arranged these different publications under the same head. In some respects they vary, both in object and intention, but they all refer to the same period of time, and are, remotely at least, connected with the same events. Three out of the four, relate to a very important personage, whom, if we follow the indications of the first pamphlet, we must admire as an illustrious patriot, and a sagacious administrator; but who on the authority of the second, deserves to be held up to scorn and infamy as a desperate adventurer; a rapacious and san-

guinary ruffian in the earlier acts of his political life, and a temporizing and treacherous partisan in its later scenes. Between these wide extremes we confess ourselves unable to come to a satisfactory decision. Both parties quote facts in support of their positions, and yet they arrive at different conclusions: the first raises the Duke of Otranto to the skies; the second would deny to citizen Fouché a 'habitation and a name' upon the earth: one devotes him to the infernal gods; the other clamours for his *apotheosis*. We shall not enter into this difficulty, but shall confine ourselves to a general statement of the character and contents of the works before us.

The first of these pamphlets has very much the appearance of being written under the direction of Fouché himself. It publishes records hitherto, as it affirms, concealed, and assumes for its authorities documents previously inaccessible; and if its pretensions in this respect are just, it must of course be a confidential work. The writer or editor begins with a high eulogy on Sièyes, Carnot, and Fouché: there is here, however, a little management, for though he praises the first two, it seems to be chiefly for the purpose of elevating the third to a yet higher point.

'Each of these put his hand to the machinery of the revolution. The two first thought to direct its force; but Fouché endeavoured to moderate its movements. Sièyes tried to consolidate by organic forms the principle of the revolution, *the sovereignty of the people*—he was unsuccessful, he retired and was silent. Carnot tried to establish the republic by victory; to say the truth, he secured victory to the French arms, but the republic perished. *At all times* it was the only object of Fouché to master the passions of anarchy for the salvation of the state. After twenty-three years devotedness to his country, the re-action prevailed—he quitted France. All the passions, old and new, remained behind.'

The writer passes a very severe and merited censure upon the incredible folly of those persons who persist in going back to the year 1789, and dating all their reasoning from periods anterior to the Revolution. All that has since happened is, in their eyes, guilt; and every individual who has had any part in subsequent transactions, is a criminal. This is not the way to unite and to heal. The fierce spirits, the bold and reckless adventurers, whose hopes are pressed down and circumscribed by the present state of things in France, are not likely to submit to this species of proscription; they will retort scorn for scorn, insult for insult, and—should it proceed so far,—blood for blood.

The earlier part of Fouché's life was passed in respectable obscurity. He was born at Nantes, May 29, 1763. His education seems to have been good, and at the era of the Revolution he was an attorney resident at his native place; This is

the account given by the first pamphlet, the second affirms that he is sixty-seven years of age, that his parentage was obscure, and that in 1780 he was 'a Father of the congregation of the *Oratoire*, and a Professor' in one of the colleges of the order. It says nothing of his marriage and settlement at Nantes, but it enters largely into the history of his exploits as a furious and exterminating Jacobin.

This portion of his life is either passed over by the writer of the '*Précis*' or in a few particulars which we find set down, are veiled under a disgusting hypocrisy. His vote on the trial of Louis is lightly touched, and the horrible excesses of his mission to Lyons are concealed under the scandalous falsehood, that 'he attacked the despotism of plunder and bound anarchy 'in chains.' He also affirms that Fouché stood up boldly against the attacks of Robespierre, and challenged his accuser to the proof. The writer seems to wish it to be understood also, that Fouché was one of the leaders of that opposition which overthrew the tyrant. Nothing of this is true. He fully shared with his colleagues in the atrocities of Lyons; he was one of the *familiars* of that 'Bloody Tribunal' which tyrannized over France, and he presided at more than one of its horrible executions. It is true that he abandoned Robespierre; but he was afterwards connected with the party which wanted only power, in order to tread in his steps. Not that Fouché ought to be suspected of constitutional ferocity, but like many others who were involved in those dreadful transactions, he was cruel from motives of policy and cowardice.

We shall pass by his connexion with the Directory, and make a few observations on his more splendid career under Bonaparte.

His ministry of Police under the Consulate began by his addressing a circular to the Bishops and one to the Prefects. In each there is a sufficient quantity of *galimatias*, mingled with some striking observations; and in the missive to the clergy, we suspect, not a little irony; particularly when he hints that if they do not keep their promise to the Government, their *eternal* interests will be in danger. The address to the municipal magistracy is written in a very bad taste. Instead of that simplicity which is at all times desirable, and especially so when the administration of the laws is in question, we find a perpetual solicitude to be fine; to make subtle discriminations where no difference exists, or where the distinction is so obvious as to baffle every endeavour to evade it. It contains, however, one admirable passage fully worthy the earnest attention of all who are concerned in the management of the Police.

'Never forget how dangerous it is to arrest on mere suspicion. Consider that your acts, even when errors, are a first presumption

against those whom you shall consign to the tribunals of justice; and meditate in your trembling conscience the stories of so many wretches who have been sent by justice to the scaffold, only because error had brought them before the bar of justice.'

It is well known that Fouché was frequently in disgrace with his imperial master. The writer of the "sketch" attributes this to his manly frankness; the editor of the second publication to the detection of his intrigues; and he quotes in support of his charge, Fouché's 'letter to Bonaparte' when dismissed from the ministry of the Police to the Government of Rome; and in truth nothing can be more servile and sycophantic than this part of his character. The 'Précis' proceeds to represent him as the faithful monitor of the restless Napoleon, warning him against the consequences of his adventurous ambition, opposing the invasion of Spain, and the campaign of Moscow, and counselling peace at Dresden. Two interesting letters are inserted at this part of the book, the first to Napoleon respecting the conduct of Murat, and the other to Joachim, pointing out the policy suited to his position: the postscript to the latter contains some sound and judicious advice.

'I have just received the letter in which you invite me to transmit in writing the suggestions I had the honour of addressing to you, respecting the constitution which is expected at your hands. I will immediately set about the task. Do not, I entreat you, suffer yourself to be persuaded to fill the heads of the Neapolitans with notions for which they are unprepared. Treat them as you have treated your children; give them only what is fit for them. I fear that this word *Constitution*, which I hear every where on my road, means, with the greater number, only a vague desire to be released from the restraints of obedience.'

That part of the second pamphlet to which we have hitherto adverted, is only the introduction, drawn up by the English editor; of the work itself we cannot speak very highly. It is written with some degree of talent and spirit, but without any of those far-reaching views, the absence of which nothing can redeem. It is in fact, a mere party effusion, and imputes the temporary success of Napoleon and the flight of Louis, entirely to the error which the latter committed in not throwing himself at once into the arms of the Royalists.

The third publication on our list is of a very different kind. Fouché may have been a very bad man, but his 'Letter' is the composition of a clear-sighted politician. He speaks out; he recommends moderation and firmness; and we believe that if the Bourbons succeed in making their seat secure, it will be only by acting upon the principles here enforced. We might analyse and extract largely, but the Letter has been so widely diffused by means of the public prints, that it would be useless

to occupy our pages with its contents. The Duke of Otranto appeals to Lord Wellington for the correctness of his statements, and against the testimony of so unexceptionable a witness, there cannot be even a cavil. The *ex-minister* makes it clearly appear that in the difficulties of his situation, he adopted the safest course, and the best for France. There might, or there might not, be intriguing on his part; on this point we are wholly ignorant: but his overt acts were wise and salutary, and if for nothing more than this, yet for this he merits the gratitude of his countrymen—that he saved Paris from inevitable destruction. It is with extreme reluctance we abstain from quotation and comment, for there is much and interesting matter for discussion, but as the whole is in every hand, it is useless to repeat it. We cordially agree with him in his observation, that ‘kings reign not long with party;’ and we join in his prophetic prayer, ‘that the word Legitimacy may not cost ‘as many tears as the word Equality:’ these are the awful and unheeded warnings of Cassandra.

We have derived considerable gratification from the perusal of Mr. Boyce’s volumes: they are written with great perspicuity, and the principles maintained throughout are sound and moderate. We should take pleasure in giving an extended view of its contents; but, though no difficulty would occur in selecting passages of considerable interest and not altogether without novelty, we must, partly for the reasons previously assigned, decline the task. We shall make one extract, which would seem to form a suitable close to this article. After having in a note, given a fair summary of the leading events of Fouché’s life, the writer proceeds as follows.

‘He was the uniform, the intrepid, and often the successful opponent of every tyrannical and oppressive measure of Napoleon. It is well known that he expressed his detestation of the murder of the Duke of Enghien, in terms so strong that they were never forgiven by the tyrant. The virtuous Moreau found in him a constant and fearless advocate, and it was by his means that that illustrious general escaped an ignominious death. The perfidious expedition against Spain was vehemently reprobated by him. It was not merely in public life that his character and conduct appeared to be changed; in his domestic circle he was beloved and idolized. His charities were boundless, though not ostentatious; and nearly two thousand louis were distributed every year from his private purse, among those who had suffered, either from his own former crimes, or the tyranny of his present master.’

The account of the battle of Waterloo is spirited and discriminating. On the whole, these volumes may be recommended as containing a clear and judicious summary of the transactions of the eventful period to which they refer.

ART. XVI. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Speedily will be published, in 2 Vol. 8vo. with a complete Index, &c. The Lives of Dr. Edward Pocock, the celebrated Orientalist, by Dr. Twells—of Dr. Zachary Pearce, Bishop of Rochester, and of Dr. Thomas Newton, Bishop of Bristol, by themselves—and of the Rev. Philip Skelton, by Mr. Burdy.

** * ** The various and important information contained in these Lives, respecting the Ecclesiastical and Civil History of the Times, and the many interesting Anecdotes of eminent Contemporaries, no where else to be found, suggested to the Editor that it would be highly acceptable to print the Lives in this form, detached from the Works, many of which are difficult to be procured.

Dr. Badham is preparing for the press, an Itinerary from Rome to Athens, by the route of Brundisium, the Ionian Islands, and Albania, with classical recollections of the various sites that occur in the journey.

The Rev. Samuel Burdy, author of the Life of Skelton, is preparing a Compendium of the History of Ireland.

S. T. Coleridge, Esq. has in the press, the Statesman's Manual, or the Bible the best Guide to Political Skill and Foresight.

Mr. D'Israeli is printing a third volume of the Curiosities of Literature. He has also nearly ready for the press, a History of Men of Genius, being his Essay on the Literary Character considerably enlarged.

Lord Byron has completed a second part of Childe Harold, which will appear with all convenient speed.

Mr. Ryan has in the press, a Treatise on Mining and Ventilation, embracing the subject of the Coal Stratification of Great Britain and Ireland.

The Rev. W. Wilson, master of St. Bee's School, is preparing for publication, Collectanea Theologica, or the Student's Manual of Divinity; containing several Latin tracts.

Poems by the late Edward Rushton, of Liverpool, are preparing for the press.

Memorandums of a Residence in France in the Winter of 1815-16, including remarks on society and manners, and notices of some works of art not hitherto described, will soon appear in an octavo volume.

Mr. Henry Neile, of Kentish-town, will soon publish a volume of Odes and other poems.

Miss D. P. Campbell, a resident in one of the northernmost isles of Scotland, will speedily publish (by subscription, 10s. 6d.) an octavo volume of Poems, with a view to the support of a distressed mother, and a younger brother and sister.

Mr. Maurice Evans proposes to publish, in an octavo volume, the *Ægis* of England; being a collection of Addresses, in which have been communicated the thanks of Parliament to officers of the navy and army, with notes biographical and military.

A new edition is printing of Whitby on the Five Points in dispute between Calvinists and Arminians, in which the Hebrew, Greek, and Latin quotations are translated.

W. H. Yate, Esq. will soon publish, in two octavo volumes, Free Suggestions and Reflections submitted to the Legislature of the United Kingdom.

New editions of the Student's Journal (for Literary purposes) and the Private Diary (for general use) on the plan recommended by Mr. Gibbon, with indexes, &c. will be ready for delivery with the Pocket-books and Almanacks.

A new edition of David Hume's Treatise of Human Nature, will be published in the course of the present month, in 2 vols. 8vo.

Speedily will be published, a Defence of Extempore Prayer and of Calvinistic Preaching, in reply to the Dean of Chester, by George Redford, M.A.

In the press, a Discourse on occasion of the death of Rev. William Vidler.

In the press, Sermons by O. A. Jeary. Subscribers are requested to forward their names to the Rev. I. Leifchild, Kensington.

In the press, Sermons on the Parables. By the Rev. W. M. Trinder. To be published by subscription.

The increasing popular favour which Malvern is justly acquiring from the salubrity of the air, and the universally healing qualities of its waters, which were brought into notice by Drs. Wall, Philip, &c. the beauty of its walks and rides, the antiquity of its church, and numerous other claims to notice, have induced a gentleman resident near the place, to make collections for a History of Great and Little Malvern. These, being at length arranged, he purposes to publish in a handsome octavo volume, embellished with designs by artists of celebrity. Whilst the author will not fail to avail himself of the aid of rare and expensive publications, he is enabled to promise much interesting miscellaneous original matter from observation and authentic sources, so that the work will form altogether a complete historical, statistical, mineralogical, chemical, and general Account of Great and Little Malvern, and a useful guide through the adjacent country.

Andrew and James Duncan, Printers to the University of Glasgow, have just finished an edition of Scapula's Greek and Latin Lexicon, handsomely printed in 2 vols. 4to, with Askew's Appendix, incorporated. They have put to press a new edition of Schleusner's Greek and Latin Lexicon to the New Testament, from the Edinburgh edition, superintended by the same editors. Also an edition of Herodotus in 2 vols. 8vo. from the Text of Sweighæuser with his Preface. They have nearly finished a beautiful pocket edition of the Greek Testament from Griesbach's Text. Also Xenophon's Anabasis, in octavo, with Hutchinson's Notes.

Mrs. Anne Plumtre will publish early in December, a Narrative of her Residence in Ireland in the summer of 1814 and in that of 1815. It will be embellished with a portrait of the author, from a picture painted by Mr. Northcote, and several engravings of remarkable scenery in Ireland from original sketches taken on the spots.

The Edinburgh Annual Register for

1814 is nearly ready for publication; the historical part of which is said to be from the celebrated pen of the author of Paul's Letters.

The Memoirs of the Life and Writings of Dr. Benjamin Franklin, comprising his private and familiar correspondence, now first printed from the original manuscripts bequeathed to his grandson W. Temple Franklin, Esq. are in a forward state for publication.

We understand that a series of letters are preparing for publication, written by the celebrated Earl of Chesterfield, to Mr. Arthur Stanhope, relative to the education of his son Philip, the late Earl.

It is expected that the Historical Account of the Battle of Waterloo, drawn up from the best authorities, by Mr. Mudford, and embellished with numerous coloured plates, plans, &c. will be completed in the month of December.

In a few days may be expected from the pen of Mr. Montgomery, Author of the Wanderer of Switzerland, &c. Copies of Verses to the Memory of the late Richard Reynolds, of Bristol, the benevolent Quaker, whose charities during his Life, were perhaps unexampled, and to whose memory the Inhabitants of Bristol are raising the most honourable monument that ever recorded and perpetuated the virtues of the dead—a Charitable Institution to reach the objects of his bounty while living.

Mr. Racine, Professor of Languages, Somers Town, is about to publish a New Theoretical and Practical Grammar of the French Language, founded on the easiest principles. In this work, as a first and most necessary step to the acquirement of the language, he strongly enforces the necessity of grammatical translations, by which the idiomatic principles of a language can alone be obtained and clearly understood, and which has been the method adopted by himself in a successful practice in London for the last twenty years.

In the press, and shortly will be published in 8vo. an Appeal to Men of Wisdom and Candour, in Four Discourses preached before the University of Cambridge in November, 1815, by the Rev. C. Simeon, M.A. Fellow of King's College, Cambridge. Also a new edition, in 8vo. of his Four Discourses on the Excellency of the Litu-

gy. To which is added—Christ Crucified, a Sermon preached before the University of Cambridge.

Shortly will appear, a new work comprising, *The State Lottery—a Dream*. By Samuel Roberts. Also *Thoughts on Wheels—a Poem*. By James Montgomery, Author of the *Wanderer of Switzerland*. &c.—In 1 vol. duodecimo.

Mr. Cobbin expects to publish in a few months, a poem, the subject of which is, *Philanthropy*.

A new periodical work will appear on the 1st of January, 1817, to be continued every two months, entitled, *The Correspondent*, consisting of Letters, Moral, Political, and Literary, between eminent writers in France and England; and designed, by presenting to each nation a faithful picture of the other, to enlighten both to their true interests, promote a mutual good understanding between them, and render Peace the Source of a common Prosperity.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Agricultural State of the Kingdom, in February, March, and April, 1816; being the substance of the replies to a circular letter sent by the Board of Agriculture to every part of the kingdom. 8vo. 9s. boards.

FINE ARTS.

Picturesque Delineations of the Southern Coast of England, engraved by W. B. Cooke and G. Cooke. Part 7. 12s. 6d. imperial 18s.

MEDICINE.

Practical Illustrations of Typhus, and other Febrile Diseases. By John Armstrong, M.D. 8vo. 10s. 6d. boards.

Medical, Geographical, and Agricultural Report of a Committee appointed by the Madras Government to inquire into the Causes of the Epidemic Fever, which prevailed in the Provinces of Coimbatore, Madura, Dindigul, and Tinnivelly, during the years 1809, 1810, and 1811, of which Dr. W. Ainslie was President, Mr. A. Smith, second Member, and Dr. M. Christy, third Member. Illustrated by a map of the country where the fever prevailed. 8vo. 6s. 6d. boards.

MISCELLANEOUS.

Number III (published Quarterly) of the *Journal of Science and the Arts*. Edited at the Royal Institution of Great Britain, by William Thomas Brande, F.R.S.L.&E. Prof. Chem. R.I. 7s. 6d.

The Dyer's Guide; being an Introduction to the Art of Dying Linen, Cotton, Silk, Wool, Silk and Muslin Dresses, Furniture, &c. &c. With Directions for Calendering, Glazing, and Framing

the various species; with an appendix of observations, chemical and explanatory, essential to the proper and scientific knowledge of the Art, according to modern practice. By Thomas Packer, Dyer. 12mo. 4s. 6d. boards.

The Experienced Butcher: showing the respectability and usefulness of his calling, the religious considerations arising from it, the laws relating to it, and various profitable suggestions for the rightly carrying of it on: designed not only for the use of Butchers, but also for families and readers in general. With seven plates. 12mo. 6s. boards.

Nautical Astronomy by Night; comprehending practical directions for knowing and observing the principal fixed stars visible in the Northern Hemisphere. To which is prefixed, a short account of the most interesting phenomena in the science of astronomy. The whole illustrated by several engravings. Intended chiefly for the use of the Royal Navy, and calculated to render more familiar the knowledge of the stars, and the practice of observing by them. By William Edward Parry, Lieutenant in the Royal Navy. 4to. 10s. 6d. boards.

Number I. of the *Magnetiser's Magazine, and Annals of Animal Magnetism*. By Francis Corboux. Published for subscribers only, and in monthly numbers, each containing 112 pages, and six numbers to form one volume.

Bent's Catalogue of Books, with their sizes and prices, since 1814 to September 1816. 1s. 3d.

Transactions of the Geological Society, vol. 3. 4to. 3l. 13s. 6d.

NATURAL PHILOSOPHY.

Experimental Outlines for a New Theory of Colours, Light, and Vision:

with critical remarks on Sir Isaac Newton's opinions, and some new experiments on Radiant Caloric. By Joseph Roade, M.D. Annual President of the Royal Physical, and Member of the Royal Medical Societies of Edinburgh, &c. &c. Vol. 1. 8vo. 8s. boards.

POEMS.

Poems.—By John Hall, of Durham. The second edition, reprinted from the edition of 1646.—Only 125 printed. In foolscap 8vo. 12s. boards.

Emigration; or, England and Paris: a Poem. 8vo. 3s. 6d.

POLITICAL.

De la Monarchie selon la Charte. Par le Vicomte de Chateaubriand. 8vo. 6s.

The Monarchy according to the Charter. By the Viscount De Chateaubriand, Peer of France, &c. &c. Translated from the French. 8vo. 7s. 6d. boards.

A New View of Society; or, Essays on the Formation of the Human Character, preparatory to the development of a plan for gradually ameliorating the condition of mankind. By Robert Owen, of New Lanark. The second edition, 8vo. 6s. boards.

THEOLOGY.

A Paraphrase on the Four Evangelists; wherein, for the clearer understanding of the Sacred History, the whole text and paraphrase are printed in separate columns over against each other, with critical notes on the more difficult passages. Very useful for families. By Samuel Clarke, D.D. Rector of St. James's Westminster. A new edition, 2 vol. 8vo. 18s. boards.

Sermons on Various Subjects. By the late Richard Price, D.D. F.R.S. 8vo. 10s. 6d.

Faith and Works Contrasted and Reconciled, in six letters to a Christian Friend. Containing remarks on a late Address by Dr. Chalmers (of Glasgow) and other sentiments as to the doctrine

of Grace: Shewing also that the influence of the Gospel extends to all the common transactions of life. 8vo. 2s.

The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures: intended to facilitate an acquaintance with the inspired writings. By William Jones, Author of the History of the Waldenses. Illustrated by maps and plates. 2 vol. 8vo. 11. 16s. boards.

A New Edition, (to which is prefixed an Account of the Life of the Author) of A New Literal Translation from the Original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added a History of the Life of the Apostle Paul. By James Macknight, D.D. 4 vol. 8vo. 2l. 8s. boards. The same, with the original Greek, and old Translation, in 6 vol. 8vo. 3l. 3s. boards.

Sermons on interesting Subjects. By the late Rev. James Scott, D.D. 8vo. 9s.

TRAVELS AND TOPOGRAPHY.

Travels in Brazil, from Pernambuco to Seara; besides occasional excursions. Also, a Voyage to Maranam. The whole exhibiting a picture of the state of society, during a residence of six years in that country. By Henry Koster. 4to. 2l. 10s. boards. Illustrated by plates of costumes.

Sketches of India; or, Observations Descriptive of the Scenery, &c. in Bengal. Written in India in the years 1811-12-13 and 1814. Together with Notes on the Cape of Good Hope, and St. Helena. Written at those places in February, March, and April, 1815. 8vo. 7s.

Walks through London. By David Hughson, LL.D. No. I. and II. each containing 10 engravings to be continued monthly.

Travels in Russia, Tartary and the Crimea. By E. D. Clarke, LL.D. second edition, 2 vols. 8vo. 11. 16s.

TO CORRESPONDENTS.

We readily acknowledge that we were chargeable with inadvertency in our last Number, in classing the "Dairyman's Daughter" with "Sancho" as a fiction. Our correspondent, (we presume, the Author,) states that 'the minutest article of descriptive scenery' in the former narrative, is as correct as the other circumstances of the story; and he justly pleads for an exception in favour of such details, in discussing the doubtful or injurious tendency of religious fictions.

An *Erratum* in the Rev. Dr. Johnson's Sketch of the Life of Cowper, has misled us with respect to the village at which Cowper rested in his journey to Norfolk. At page lxi. of the "Sketch" 'the quiet village of St. Neot's, near Eaton,' should be 'the quiet village of Eaton, near St. Neot's,' St. Neot's being a market town. The church-yard at Eaton, in which the conversation alluded to took place, adjoins the inn on the high north road at which the interesting party slept.

*** We do not hesitate to give insertion to the following Letter from the Rev. Mr. Snow, one of the clergymen who have recently seceded from the Episcopal Church. We shall, at least for the present, refrain from making any comment.

SIR,

I have just now seen the Review of the Bishop of Gloucester's Charge in your Number for this present month; and have read in it your remarks on the subject of a late secession "from the Episcopal Church."

I beg to assure you, Sir, that you altogether misunderstand the principles of those seceders whom you condemn.

The charge which you appear especially to prefer against us, is '*of exalting a chimerical assurance above the righteousness of Christ, and of ascribing merit to faith.*' I suppose there never was a more unjust charge, nor one which indicated a more entire ignorance of our opinions. All the seceding ministers to whom you refer, as well as all the other teachers connected with us, would utterly reject such a tenet as that which you attribute to them. The error of supposing faith to be the meritorious cause of a sinner's salvation has been one against which they have in an especial manner contended; whilst all their statements are designed to lead men away from every thing in themselves as a ground of dependence, to the active and passive obedience of the Son of God.

I would further add that the definition of faith which you attribute to us, is to the full as absurd in my eyes as it can be in yours.

I particularly request that you will insert this letter in your next Number, in the first place, as a *matter of justice* to persons whose opinions you have misrepresented; and in the second place, to prevent the supposition that the absurd opinions which you attribute to us have in any respect received our countenance

I am, SIR,

Your obedient Servant,

THOMAS SNOW.

Cheltenham, 16th Oct. 1816.